The Outlook

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CONTENTS

The Political Campaign 225
Too Obvious 225
Inoculating Against Revolution 226
The Cleveland Traction Strike 227
The Suit Against the New York and New Haven Road 228
International Arbitration 229
Prohibition in Kansas 231
Helping the Herders 231
What Constitutes a Parliament? 233
Opium 233
The Church Congress 234
A Traveling Seminar 235
American English 236
The New Theater 236
Examination by Torture 237
A Mendacious Report 238
An Unimportant Disturbance 239
The Spectator 240
The Macedonian Situation: An Official German View 243
By Baron Speck von Sternburg
A Modern Instance (Poem) 245
By Arthur Guiterman
From the Lovczin to Guinea Hill 247
By Edward A. Steiner
A Model Milk Supply 252
By Jesse E. Pope
The Melon and the Bishop 256
By Mary Parkinson
A History of the Jesuits (Hughes) 259
Three Young Poets 260
Comment on Current Books 262
Letters to The Outlook 267

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SOME FUTURE ARTICLES

A study of the blind by a blind man is contained in an article, "How We Lived at Perkins Institute," by Clarence Hawkes.

"Do Reformatories Reform?" is a keen and public-spirited inquiry into certain important questions relating to this branch of the state's dealing with young criminals. It is written by Mr. Harry Hall, Treasurer of the Berkshire Industrial Farm.

Mr. N. O. Nelson, of St. Louis, well known not only as a large manufacturer but also as a student and writer on industrial topics, has written an article for The Outlook called "Co-operative Stores."

"The General Housework Employee" is the title of an article by Isabel K. Whiting which tells how one home-maker solved this problem, and lays emphasis on the fact that domestic employees, instead of being classed as servants, should be regarded and classed with factory and store employees.

"The Kingbirds of Hatch Pond" contains some very remarkable photographs of bird life taken by the author, Professor H. K. Job, who is one of the very best nature students and scientific writers in the country.

"America's Greatest Dairymen," by A. W. Hopkins, tells of some remarkable inventions and practical methods which have been of the very greatest value to dairymen and farmers. It is elaborately illustrated.

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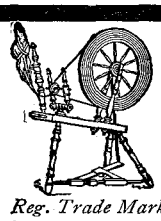

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The Outlook

NEW YORK, MAY 30, 1908

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The Political Campaign

All of the State and district delegates to the Republican National Convention have now been selected. It remains only for the National Committee to decide upon those cases in which there are contests in order to determine finally the actual membership of the Convention. Contests are being made for about one hundred seats, and the Committee will meet on the first or second of June to make its decision in these cases. A sub-committee of the National Committee has selected Senator J. C. Burrows, of Michigan, as temporary chairman of the Convention. It is the duty of that official to make a speech in which, to use the time-honored phrase, he sounds the keynote of the campaign. Secretary Taft's position has been continually strengthened as the campaign has gone on, and now that the last State Convention has been held, the probability of his nomination on the first ballot has become almost a certainty. He is credited by those who are favorable to his candidacy with at least 550 delegates, including those who have been either instructed for Mr. Taft or committed to his support by resolutions of indorsement or preference, or who have publicly announced, in connection with their election, their intention of voting for him. This gives him a margin of over 50 votes. One hundred and ninety-seven delegates are uncommitted, while 64 are pledged to Senator Knox, 59 to Governor Hughes, 46 to Speaker Cannon, 32 to Vice-President Fairbanks, 25 to Senator La Follette, and 4 to Senator Foraker. In the Democratic campaign, Missouri, Michigan, South Carolina, Washington, Alaska, and Alabama have, during the past two weeks, instructed their delegations for Mr. Bryan, while Pennsylvania declined to instruct its delegation at all, and Florida declared against Mr. Bryan. In Alabama, where the voters express directly at the primaries their preferences for Presidential nominees, Governor Johnson, of Minnesota, showed unexpected strength, but the existence in the Democratic Convention of the unit rule, by which the delegates from a State must vote as a unit for the candidate indorsed by a majority of the voters, will deprive Mr. Johnson of any practical benefit from the minority sentiment. Governor Johnson's popularity seems to be steadily increasing, along with a sentiment among Democrats that the party would go into the campaign with better chance of success under a new leader with fresh possibilities for enthusiasm than under a twice-defeated leader. The Socialists met in Convention at Chicago on May 15, and nominated Eugene V. Debs for President and Benjamin Hanford for Vice-President. This is the third time that Mr. Debs has been named for President. In 1900 he received nearly 88,000 votes, and in 1904 he received over 402,000.

❀

Too Obvious

Whether the action of the Republicans in the House of Representatives last week concerning the bill providing for publicity of campaign contributions be considered a clever political move or a piece of political chicanery depends upon one's standards of political morality. Each of the two great parties has recognized that secrecy concerning the source of campaign funds is an evil—particularly secrecy as to the funds of the other party; but the political managers of neither party have been willing to run the risk of diminishing contributions which would follow a policy of publicity. The Democrats have been doing their best to place upon the Republicans the respon-

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sibility for the inaction on this subject, and as the Republicans are in the majority, they are morally, and ought to be made politically, responsible. Mr. Taft helped to make that responsibility more emphatic not many days ago by writing a letter in which he urged the passage of such a publicity bill. Being unable to escape from their obligation and yet unwilling to meet it, the Republicans resorted to a device which cannot be called novel; they adopted a bill which provides for the necessary legislation, but attached to it an irrelevant provision intensely repugnant to the Democrats. The Crumpacker Bill, which passed the House by a party vote last week, provides for the accurate record and complete publication of all contributions and disbursements for campaign purposes; but it also provides for a census of voting citizens "for the purpose of enabling Congress to apportion Representatives among the several States." Of course this latter provision is aimed at those Southern Democratic States which have adopted constitutional amendments limiting the suffrage. In brief, the Republicans have attempted to get credit for approving campaign publicity and at the same time, by coupling with it a partisan threat, to force the Democrats to go on record as being opposed to campaign publicity. The trick is too transparent. Americans are too clever to be fooled by such clumsy humbug. If the Republicans in the House of Representatives were genuinely concerned to establish political purity in elections, they could do so by providing simply that any candidate whose election was tainted by fraud could not take his seat in the House. If there is no bill passed at this session providing simply for publicity in campaign expenses, the Republican party will be and ought to be held responsible.

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Inoculating Against Revolution

Secretary Taft's occupation for a little more than two weeks ending on May 17 was especially in keeping with his character. He has become well accustomed to the rôle of peace-maker. This time he has made peace in advance of a conflict. As a result of his visit to Panama, arrangements to prevent riot and possible revolution and consequently to obviate the necessity of intervention by the United States have been made by the Panaman Government. Trouble was expected to be the consequence of the Panaman Presidential elections next July. Reports, supported by affidavits, that attempts had been made to deprive many voters of their rights had stirred up the party which is in opposition to the Government. If frauds were allowed or charges of fraud were unrefuted, it was feared with good ground that the election would be followed, as in so many cases in Latin-American countries, by grave disorder and even insurrection. By journeying to Panama and conferring there with the authorities of the Republic, Mr. Taft, as representing a friendly neighbor, brought these reports to the attention of the Government of Panama, and succeeded in making an arrangement as follows: By a commission to be created by Panama and by agents of the United States acting concurrently with this commission, an inquiry is to be made into all the complaints of all parties. The American agents are not to exercise judicial functions, but are to examine and cross-examine witnesses, and inspect all inscriptions. The representatives of Panama and the United States are to report to their respective Governments for guidance. Panama is officially to declare that it desires and assures an honest election, which shall not be open to reasonable doubt. It promises also to remedy any serious defect which in the judgment of the United States now or hereafter may exist. The inquiry is to be under the observation of all parties, and Señor Obaldia, the principal opposition candidate, will have private representatives. This arrangement is in accordance not only with a treaty between the United States and Panama, but also with the Constitution of Panama itself. According to that treaty (which was proclaimed in February, 1904), the Republic of Panama agrees not only that the cities of Panama and Colon shall comply with the sanitary ordinances prescribed by the United States, and that in case the Republic fails to enforce these ordinances it

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grants to the United States the right and authority to enforce them, but also that "the same right and authority are granted to the United States for the maintenance of public order in the cities of Panama and Colon and the territories and harbors adjacent thereto in case the Republic of Panama should not be, in the judgment of the United States, able to maintain such order." The Constitution of Panama, moreover, contains a provision declaring, in return for a guarantee of the independence and sovereignty of the Republic, that the United States "may intervene anywhere in the Republic of Panama for the re-establishment of constitutional peace and order if this should be disturbed." The United States in 1905 distinctly and officially enunciated the policy of disclaiming any obligation to interfere in the internal affairs of Panama; if, however, internal dissensions should threaten the good order of the Canal Zone, the United States would not deny itself the right to interfere. The arrangement which Secretary Taft, as chief of the Canal Zone, has effected is designed to forestall any intervention which, however much within the rights of the United States, according both to the treaty and the Constitution of the Republic, could be undertaken only as a last resort in a case of necessity.

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The Cleveland Traction Strike

The threatened strike on the street railways of Cleveland, which The Outlook reported two weeks ago as averted for the time being, was finally ordered by the officers of the union. The strike has been accompanied by acts of outrageous violence. Not only have employees been attacked and browbeaten, but the public has been intimidated from riding in the street cars by every possible means, including the deadly and criminal use of dynamite. It will be remembered that, in pursuance of a plan invented by Mayor Johnson to give the city control of its street railways, all the traction lines in Cleveland are now operated by the Municipal Traction Company, whose Board of Directors are supposed to manage the street car lines for the benefit of the entire community in the same spirit in which the directors of a savings bank, a hospital, or a public museum conduct the affairs of such institutions. Previous to the election last fall, at which the people of the city voted in favor of Mayor Johnson's plan and against the Cleveland Electric Company (the private corporation which has heretofore been in control of most of the street railways), the latter corporation promised its employees a considerable increase in wages, provided the election confirmed private control and defeated Mayor Johnson's plan of public control. On the one hand, it is said that this promise was made with the hope that it might aid in swinging the labor vote against the Johnson plan; on the other hand, it is asserted that the promise was extorted by the labor union and had no political motive. After the election, when the Municipal Traction Company acquired the management of the street car lines, the men claimed that it was bound to observe this contract. This the Municipal Traction Company denied, but offered to arbitrate, and arbitration was undertaken. Meantime the Municipal Company discharged a number of employees on the ground that, by incivility, failure to ring up fares, and other manifest forms of hostility to city control, they were trying to make the plan a failure so that the private corporations might again obtain the property. Although the Municipal Company offered to reinstate any employee with full pay for all time lost if, after a hearing, his innocence was established, the union demanded that the discharged men should be immediately reinstated in a body, and upon being met with a refusal, ordered a strike. In addition, the men complained, it is said, that under private control they were permitted to ride free in going to and from work, while under city control they are charged for their transportation. There has been some dissatisfaction on the part of the public with the changes in the service incident to the transfer of management and entirely apart from the inconvenience and danger caused by the strike. But the city officials claim that these causes of dissatisfaction will rapidly be removed as the new company acquires experience. Nevertheless, the strikers appear to have

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been depending for public support upon this alleged dissatisfaction. It does not seem possible that by any contingency the men can win this strike, for the violence and disorder which have accompanied it have aroused public opinion against them. The city officials have made vigorous and to some extent successful efforts to sustain order. An agreement to arbitrate has finally been reached. Two arbitrators have been selected, and it is possible that before this reaches our readers this industrial war will have come to an end. Those who believe that the citizens of Cleveland had discovered and were capable of putting into operation a novel form of public service corporation for the benefit of the whole community have been greatly disheartened by this strike. Sheriffs, soldiers, dynamite, revolvers, and other accompaniments of robbery, war, and murder are rarely, if ever, observed in connection with the administration of hospitals, picture galleries, and savings banks. Some people incline to hold Mayor Johnson responsible for the wretched inauguration of the Municipal Traction Company. They are saying to The Outlook, which urged the people of Cleveland at least to try the experiment, "I told you so." We do not wish to relieve Mayor Johnson of any responsibility which properly rests upon him, but the shame of this strike cannot be diverted by the citizens of Cleveland to any one individual. It rests upon the entire community, and it is the duty of the entire community to free itself at once from the influence of "organized labor" on the one hand, or "vested interests" on the other, when they attempt to sacrifice the general good for their own supposed special advantage.

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The Suit Against the New York and New Haven Road

In the judgment of The Outlook, nothing could possibly show more forcibly the need of revision of the Sherman Anti-Trust Law than the proceedings brought under that law last week by the United States Government, through its Attorney-General, Mr. Bonaparte, against the New York, New Haven, and Hartford Railroad Company. The allegation of the bill in equity charges the existence of a combination in restraint of trade and the establishment of a monopoly within the meaning of the prohibition in the Sherman Law. It is well known that the New Haven company has for many years been extending its control not only over the steam railways but also over the navigation companies and the electric trolley lines of New England, so that, according to the petition in this case, it is alleged that this company now controls five hundred out of six hundred miles of electric railway in Connecticut, four out of five hundred in Rhode Island, and six hundred in Massachusetts, while it has lately acquired about thirty-five per cent of the capital stock of the Boston and Maine Railroad; and, as the Boston and Maine stock not thus owned is held in small quantities and widely scattered, it is regarded as certain that the New Haven road can practically outvote any combination of other stockholders which could be made. By these acquisitions, the petition asserts, the company has established a virtual monopoly of all land transportation facilities in New England; the Boston and Albany is the only line of consequence in that section outside of Vermont not under the New Haven's control. The petition therefore asks the court to compel the New Haven road to restore to the Consolidated Railway Company (which, as a subsidiary holding company, holds the securities of the electrical companies absorbed) the franchises and properties the ownership of which constitutes, according to the claim of the Government, an illegal monopoly. The defense to be made by the company will undoubtedly be founded largely on technical and Constitutional grounds, but the main principle involved is very simple: The Sherman Law practically forbids any monopoly or any combination of corporations which makes competition impossible. It does not discriminate between combinations which may be of use and value to the public at large, and those which are vicious in method and oppressive in operation. The legislation now desired by those who have at heart the

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real interests of the whole people does discriminate in just this point. When it is obtained, the power of the Government, of the Inter-State Commerce Commission, and of the courts over great public service corporations and combinations will be such that those conducted in the public interest, with equal rates for equal service to all customers, with public accounting, and with efficient service, will be sustained; while those which insist on giving improper rebates, dealing unequally with customers, juggling with their finances, and starving equipment and service, will be brought to book promptly and effectively. The Outlook does not here offer an opinion as to whether the alleged railway monopoly in New England is or is not against the public interest; it simply points out that under the Sherman Act this question is not brought into consideration at all, and that in this respect the Act needs amendment. Thus far the amendment proposed by what is known as the Civic Federation Bill, already fully reported in The Outlook, is the most practical and simple one that has been suggested.

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International Arbitration

Few national or international conferences could hope to survive which held their meetings always in the same place and under the same auspices. The annual Lake Mohonk Conference for International Arbitration is a conspicuous exception. No one who attends one of these Mohonk Conferences as a guest of their founder, Albert K. Smiley, ever wishes to have the meeting anywhere else than on the brim of this mountain lake, far removed from all urban discord, under the spell of charming and picturesque scenery, and in the enjoyment of the hospitality offered. The fourteenth annual Conference, under the presidency of the Hon. John W. Foster, brought together last week three hundred men and women from all parts of the United States, with distinguished representatives from the bench and bar, the diplomatic corps, the army and navy, the universities, the pulpit, and the press. Naturally, the proceedings of the Conference this year turned largely on the work accomplished at The Hague last summer; it was admirably analyzed and interpreted by Dr. James Brown Scott, Solicitor of the Department of State, who contributed much to the success of the American programme at The Hague. Too large a portion of the American press failed to appreciate the historic and ethical value of what happened at The Hague. But the Mohonk Conference was made up of members many of whom had been working for years to bring about just such results as were achieved at The Hague. Ex-Secretary of State Foster, who is an authority on the whole history of diplomacy, did not exaggerate when he said that the Second Peace Conference at The Hague "must be regarded as in some respects the most important event in the history of the human race." Immediate and far-reaching results flowing from it are seen in the negotiation by the United States of eleven arbitration treaties with as many nations. Another stream of consequence is one which the United States has had a conspicuous part in setting in motion. Although unable to agree about the composition of a permanent tribunal, the Hague Conference recommended a carefully considered project for the organization, jurisdiction, and procedure of such a court when established. The recommendation provides that the court shall be established when the Powers, without specifying the number, shall have agreed upon the appointment of the judges, without specifying how many, thus leaving it to any number of the Powers to adopt the project, appoint judges, and constitute the court for themselves. The platform adopted by the Mohonk Conference was as follows:

> The fourteenth Lake Mohonk Conference of International Arbitration recognizes with profound gratitude the continuous and conscious development of the forces which make for international peace through international justice.
>
> It especially approves and commends the work of the Second Hague Conference which revised and perfected the various conventions of the Conference of 1899, as follows:
>
> Restricting the use of force in the collection of contract debts; proclaiming unanimously the principle of obligatory arbitration; establishing an international court of prize, and declaring in favor of the establishment of a permanent court of arbitral justice.
>
> These measures are great and welcome

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advance towards the regulation of international relations upon the basis of justice, reason, and respect for law.

The fourteenth Lake Mohonk Conference on International Arbitration notes with pleasure the existence of fifty and more treaties of arbitration concluded within the past five years and more, especially the arbitration treaties concluded between the United States and France, Great Britain, Italy, Japan, Mexico, Switzerland, Holland, Norway, Sweden, Portugal, and Spain. The Conference therefore expresses the hope that the peaceful and judicial settlement of international difficulties by resort to courts of arbitration and of justice bids fair to become the rule of the future, as it has been in a measure the enlightened practice of the immediate past.

The fourteenth Lake Mohonk Conference on International Arbitration further commends the activities of our schools, colleges, universities, and the various professional, business, and labor organizations of the country by which and through which popular sentiment is created, trained, and directed, not merely to the maintenance of peace, but also, by the elimination of the ostensible causes of war by peaceful settlement, to the prevention of war itself.

Finally, the fourteenth Lake Mohonk Conference on International Arbitration rejoices in the fact that the representation of all the civilized nations of the world in the Second Hague Conference and the recommendation, in its final act, for a future Conference, guarantee, for the future, a Conference of an international and permanent character, capable of correcting the inequalities of international practice and of enacting a code of international law based upon justice and equity.

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The Japanese Ambassador on Arbitration

The most significant and important incident in the proceedings of the Mohonk Conference on International Arbitration was the address of the Japanese Ambassador, Baron Kogoro Takahira. He received a hearty welcome, the Conference honoring him by rising. He spoke from manuscript, with effective clearness and deliberation and with strength of conviction. He noted the steady advance in the growth of arbitration as a practical means of bringing about the amicable settlement of international disputes. "When the American Government took the initiative in concluding arbitration conventions with the Powers, Japan promptly accepted its proposal. With the progress of civilization the feeling of trust and confidence among the nations has been gradually promoted, the moral sense of duty advanced, and the danger of international complications proportionately lessened." A suggestion of the Ambassador which was warmly applauded was that not only should an amicable method be found for adjusting international disputes, but also some way of preventing them. Baron Takahira pointed out that such disputes often arise "as much from the internal conditions of the country affected as they do from the conflict of outside interests, and they are almost always signs of disorder, retrogression, or misgovernment. It is an undeniable fact that the less modern or the less organized states are most frequently a cause of public anxiety on account of international disputes. Such disorder and retrogression cannot be removed in one day." Speaking of his own country, Baron Takahira welcomed the criticisms of travelers. "If there is any truth in these criticisms, it will be a good lesson to us, and we shall be glad to welcome them if they are not the result of unfriendly design intended to mislead the friendly public of this great peace-loving country. We have a saying, 'Look at our work when done.' It is a most encouraging sign of our work that even in its 'half-done' stage there is no danger of disturbing international peace in that part of the world. The other day, on the occasion of the laying of the corner-stone of the Bureau of the American Republics at Washington, your distinguished Secretary of State, Elihu Root, well said that the matters in dispute between nations are nothing; the spirit which deals with them is everything. If every country deals with matters between nations, and also with its own internal affairs, in a right spirit, I am sure that even arbitration will no longer be found necessary, and you will be able fully to enjoy the genuine tranquillity of the spring days at this beautiful spot on Lake Mohonk." At the conclusion of Baron Takahira's address the Conference showed its appreciation of its spirit not only by warm applause, but by passing unanimously the following vote: "The Lake Mohonk Conference on International Arbitration rejoices that

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so many treaties of arbitration have been negotiated between the United States and other countries, and it expresses its peculiar gratification with the arbitration treaty with the Empire of Japan. Having confidence in the enlightenment and peaceful intentions of Japan, we regret the unfortunate talk of war with that country that has been indulged in by an element among our people." A copy of this resolution, signed by the officers of the Conference, was presented to the Japanese Ambassador.

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Prohibition in Kansas

The enforcement of the prohibitory law the last twenty-two months in Kansas City, Kansas—a city of 100,000 inhabitants—has caused unprecedented prosperity in all lines of business. The brewers throughout the country are persistently asserting that because the city closed the saloons it is going to ruin; that real estate values are depreciating, people are moving away, hundreds of buildings are vacant, taxes have been increased, bank deposits are dropping off, and the city is without funds to pay running expenses. These assertions, which have been flaunted before the public in page advertisements, in newspapers and huge posters on bill-boards, have all been proved untrue. A conservative estimate made by bankers of Kansas City, Kansas, is that the city is saving two and a half million dollars annually by the enforcement of the prohibition law. The banks were never in a better condition than now. The deposits March 5, this year, were $14,372,665.95, as against $10,586,157.81 June 6, 1906, an increase of thirty-five per cent in the twenty-two months since the saloons were closed. The post-office receipts increased eighteen per cent in the year subsequent to the closing of the saloons. New buildings in 1906, of which there were 565, cost one million dollars. In 1907, 944 buildings were erected at a cost of $1,472,000, while at the same time in additions outside the city 500 houses were built. The same year twenty-seven new manufactories were added to the industries of the city. All the buildings formerly occupied by the saloons which are suitable for other than "wet" goods are now occupied by a legitimate business. There was never greater activity than now in the building of churches. The number of foreclosure suits has decreased since the closing of the saloons, while city improvements are being greatly increased. The assessed valuation of all property taxable in the city, which represents twenty per cent of the actual value, was $12,831,550 for 1906, and for 1907 it was $13,875,940. The increase is $955,610. The bonded indebtedness was decreased $245,000 in 1907, when there was no revenue from liquor "joints." Last year, with no saloons, the city taxes were reduced twenty cents on each $100 of assessed valuation. Because of increasing population it was found necessary to issue $200,000 in school bonds to build new buildings, and $150,000 more in bonds is to be issued soon for similar purposes. The police judge says there is less drunkenness since the closing of the saloons than in the history of the city; this to be taken into consideration in connection with the fact that Kansas City, Missouri, with hundreds of saloons, is separated from it only by an imaginary State line. Grocers in all parts of the city report better sales. Fewer cases of poverty are reported, and the secretary of the Associated Charities says moral conditions are better than ever before known. The records of the county court show fewer cases on the docket than for years. In 1905, with saloons, eighteen homicides were reported, while in 1907, without saloons, there were thirteen homicides. Of course this includes murders and accidental killings. Since July 1, 1906, when every one of the 256 saloons was closed, the remarkable results obtained are an increase of more than three and three-quarters million dollars in bank deposits, an unparalleled activity in building, a population greater by 11,000 persons, a marked decrease in the debt of the city, and a falling off of nearly thirty per cent in homicides.

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Helping the Herders

Not the least important of the beneficent work of the National Forest Service is the valuable aid it extends to the herder. Large tracts of land in the forest ranges

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are well fitted for grazing. Far from shutting out the herdsman from these ranges, the Government has issued permits with great liberality. The number in 1907 exceeded six millions. During 1908 there will be grazed upon the National Forests close to eight millions. These sheep are owned by about four thousand different persons, the majority of whom are small owners. It is estimated that the owners of sheep and cattle made over seven million dollars out of these privileges in a single year. But the herdsmen could make half as much again under a proper handling of their flocks. First, there is the danger from wild animals—wolves, grizzly and black bears, mountain lions, wildcats, and coyotes. While the Government is trying its best to keep the buffalo from absolute extinction, it is likewise engaged in an active campaign for the decimation of the wolf and the coyote. It is now hiring trained hunters and trappers to act as public executioners, with the privilege of trapping or poisoning the offending animals. Last year eleven hundred gray wolves and ten thousand coyotes were destroyed by Government hunters. One live gray wolf equals the loss of about a thousand dollars' worth of cattle. But the coyote, on account of its great numbers and persistent unfriendliness, is the greatest nuisance to the sheep-owner. It is not always easy to protect sheep against coyotes by fencing. In order to have a fence proof against the coyote, the wildcat, and perhaps larger animals, an experiment was recently tried at Billy Meadows, Oregon, where twenty-five hundred acres were inclosed with a barbed-wire fence about sixty inches high. The place chosen was ninety-five miles from a railway and forty miles from the nearest town. Owing to the rocky character of a portion of the reservation, it was impossible to drill holes for many of the posts, and it was necessary to use "jacks"—that is, triangular crates of wood filled with stone—instead of posts to support the wires. About twenty-five hundred head of sheep were put into this inclosure. They were made up of four different bands. It was a new experience to the wild animals to find this obstacle in the way of getting at the sheep. Although the fence was sixteen miles in length, it was so well constructed that no coyotes were able to break the barrier. Two grizzly bears succeeded, however, in jumping through the barbed wire at the top of the fence, and were killed by the hunter on the inside. No wildcats entered. The experiment was not conclusive; it was successful as far as coyotes were concerned, not successful with bears, doubtful as to wildcats, and not successful with badgers, since they dig underground. But the Forest Service plans to improve the fence, and to make further experiments.

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Saving the Forage

An interesting experiment has been made looking toward increasing the grazing capacity of the grazing lands. A vast amount of waste has been due to indiscriminate grazing. A large amount of forage is wasted by trampling. A band of sheep driven rapidly may trample and waste as much grass as they eat. Sometimes two-thirds of the capacity of the land is wasted. It has been calculated that the amount of grass trampled and wasted during the last year represents a value in lamb and wool of $3,500,000. In some States, notably Utah, Arizona, and New Mexico, the wild horses destroy great tracts of grazing land. In Utah alone it is believed that there are fifteen thousand of these wild horses. The efforts of the Forest Service have been directed to preventing the loss from trampling, and also to re-seeding large denuded districts. Instead of using harrows and plows in the work of re-seeding, the seed has been spread broadcast, and the sheep that trampled off the forage, or their successors, have been used to tramp in new seed. As it costs much to re-seed by artificial means, the Service has thus devised a method by which re-seeding can take place naturally. It is thought that by fencing small reservations trampling can be largely prevented and the efficiency of grazing lands be increased by no less than fifty per cent. Thus, far greater benefit will result from the manipulation of the public domain in the form of National Forests under Govern-

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ment direction than was possible under the unrestricted use of the ranges by the public. Where ranges are open to promiscuous public use and occupancy, as the best sheepmen and settlers now testify, they become overstocked and destroyed, and finally of practically no value. Under the supervision of the Forest Service grazing is limited to the reasonable capacity of the ranges, and the policy of reducing the privileges of the larger stock-growers as rapidly as is consistent with justice, and substituting in their places men of more limited requirements, is certainly more advantageous to the public generally.

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What Constitutes a Parliament?

Vehement protests have been aroused by the declaration of the Russian Finance Minister that the Duma was not a parliament. At first some thought that the Minister meant to say that, as the lower house of the new Russian National Legislature—the Council of the Empire constituting the upper house—the Duma, by itself, is no more a Parliament than, for instance, our House of Representatives or the British House of Commons. But no. The Minister explained that he meant to allude to the non-resemblance between the Duma and legislative bodies in other countries, in which a majority of legislators decides the fate of a ministry. Yet this power, however desirable at times, does not constitute the basic force of a parliamentary lower house. In this country the approval of the lower house of Congress, the House of Representatives, is not necessary in the selection of Cabinet officers, nor does its disapproval seal their fate. Nevertheless, the House is an influential parliamentary body. In Germany a majority of the Reichstag, as the lower house of a federal legislature, of which the Bundesrath is the upper, has no control over Cabinet Ministers, yet it is a remarkably influential parliamentary body. So also was the British House of Commons long before the principle of ministerial accountability was finally conceded. In truth, so is the Russian Duma already beginning to become. Indications of its budding power may be found in its recent action hampering the proposals of the Minister of Marine looking towards ultimately providing for a billion-dollar navy; its attitude regarding the expense involved in transforming the Russian legation at Tokyo, the Japanese capital, into an embassy, and especially that involved in extending the Trans-Siberian Railway; the appearance before it the other day, for the first time in history, of the Foreign Minister to explain the necessity for the movement of troops across the Russian frontier and the expense involved in quieting the unruly tribes. In all these questions one basic prerogative of the lower house of any legislature was involved—the power of the purse. Russia's future, fortunately, depends just now not so much upon reactionaries or revolutionaries, both of whom seem to be increasingly held in check by the cleverness of Peter Stolypin, the Prime Minister, as upon the wise use which the Moderate parties may make of their opportunity in standing together for the emphasis of parliamentarism. One of these parties, inclining towards radicalism, is known as the Constitutional Democrats, the members of which are popularly called Kadets; the other, more conservative, is composed of the Octobrists, who take their name from the month of the year (1905) in which the Emperor's welcome Freedom Manifesto was promulgated.

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Opium

President Roosevelt lately sent to Congress, with his warm approval, a letter from Mr. Root, Secretary of State, advising the immediate commencement of an international investigation into the opium question in the Far East. Congress is asked to appropriate $20,000 to enable this country to take part in the inquiry. A year and a half ago, in view of statements by the Chinese Government as to its readiness to eradicate the opium evil, our State Department entered into correspondence with the British, French, German, Dutch, Japanese, and Chinese Governments to learn whether they would favor a joint investigation of the subject. As Mr. Root did not fail to point out, this subject is particularly

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important to all nations having any responsibility for the welfare of Oriental peoples who use opium. The American proposal, we are glad to say, was accepted by all the Governments named. They have been invited to send their accredited commissioners to Shanghai, the chief Chinese port, on January 1, 1909, Mr. Root's idea being that it would be convenient for the Commissioners of the various Governments to make their investigations during the intervening months, and then to confer together at Shanghai for an exchange of views, which, it is hoped, will result in valuable reports and in joint recommendations to the Governments, with the view to general and effective action. Among other benefits should be one to the people of Shanghai itself. A resident of that city, the Rev. Henry V. S. Myers, in a recent letter to The Outlook, declares that—

"Shanghai has recorded her shame and the record has been read by the whole civilized world!" There doubtless was this thought in the minds of those who read in the papers that at the rate-payers' meeting on the 20th of March it was resolved to close *one-quarter* of the opium dens, and *perhaps* in the course of two years to close the other three-quarters. To say that this vote expresses the sentiment of a majority of the rate-payers of the Settlement would be wide of the truth. In the first place, only a little more than one-fourth of the rate-payers were present at the meeting. Does this mean that there is so little interest in the affairs of the Settlement that the electors will not attend? No, but it does mean that a large proportion of the rate-payers are clerks or employees who cannot secure permission to spend a business afternoon at a meeting. It means another thing. Shanghai is governed by an oligarchy and not by a majority of the rate-payers. A system is in vogue that probably does not obtain in any other civilized community, viz., plural voting. Twice, last year and this, a three-fifths majority of those present has carried a measure, only to be defeated by a poll in which the plural voting reversed the popular will by a two-thirds majority. Last year a resolution to admit the press to the meetings of the Council was thus defeated, and this year, when the same majority voted against the acceptance of the Budget because it increased the taxation twenty per cent, it was again overruled by the poll. It will be readily seen that many rate-payers conclude that it is useless to attend the meetings when the Council, who control these plural voters, can always override the popular verdict. Another antiquated custom obtains here that very much hampers the voter, and that is the signed ballot. Every voter is obliged to affix his signature to his ballot before it will be accepted. It is evident how this destroys all freedom in the election of members of the Council, for any employer may find out how his employee votes, and treat him accordingly. But it looks as though the end of these things is at hand. The experience of the past two years has aroused public indignation to such a degree that a movement is on foot to form a Civic Club which will begin agitation and continue it until this oligarchy, which maintains its hold on this Settlement by these antiquated methods, shall be overthrown, as every tyrannical oligarchy deserves to be

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The Church Congress

The Church Congress of the Episcopal Church, which recently met in Detroit, is in no sense a legislative body; it offers a platform for the expression of opinion on all subjects of vital interest to all schools of thought in the Church. It represents the free movement of life and thought, and its sessions are often very significant. That at Detroit was no exception. One of the most beautiful cities of the West, Detroit is also particularly strong as a center of Episcopal activity and influence; and, in spite of unpleasant weather, the discussions and papers were listened to by very large and attentive audiences. In his opening sermon Bishop Woodcock declared that the bishops of the Church are to be trusted, as are its priests. Bishop Williams affirmed that we know that the Bible is inspired because it inspires us, and rejoiced in the constructive values of the Higher Criticism, quoting Robinson's famous prediction "that God hath yet more light to breathe forth from his Holy Word." The subject of healing in its various forms was opened by Dr. Worcester, who, as the exponent of the movement in Emmanuel Church, Boston, was listened to with great interest. He declared that the Church should care, not only for the soul, but for the body, as Christ did. Another speaker emphasized the fact that the Church should be a healing Church. The Emmanuel Church movement was criticised by a third speaker as "materialistic monism." Detroit is a center of Christian Science activity, and this discussion somewhat agitated the audience, which was calmed

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by Dr. Leighton, who said that in the multitude of healing cults representing reaction from materialism he saw no danger in Christian healing. A vigorous plea was also made for the practice of unction. Another subject which awoke deep interest was the Higher Criticism, which Professor Batten, of New York City, defined as a search for truth by scientific method; which does not destroy the Bible, but destroys false theories about it. Other speakers emphasized the increased intelligibility of Old Testament history and the clearer understanding of the unmoralized acts and commands attributed to Jehovah, the growing constructiveness, the shifting of emphasis from a series of passages to a series of lives. But it was urged that this criticism must not be purely intellectual; it must always have the spirit of religion. The civic mission of the Church was emphasized, among others, by Mr. Henry George, Jr., who said that it was the mission of the Church to preach justice, not to make laws. The Rev. Mr. Edwards, of Milwaukee, in a brilliant speech, declared that we could not have sound theology without sound sociology; and the Rev. Dr. Blanchard, of Madison, New Jersey, said that he was tired of "safe men" who would do nothing for society; safe men were easily managed; what we want is the unsafe man who will be no man's man but his own. "The Influence of History upon Theology and Religion," "The Relation of Christendom to Heathen Nations," "Christian Organization and Modern Life," and "The Place of Character in Salvation" were other subjects which engaged the attention of sympathetic and responsive audiences. The Congress was regarded as one of the best sessions held since the body last met in Detroit, twenty-three years ago.

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A Traveling Seminar

To follow all the new enterprises of the Young Men's Christian Association is more than any journal not devoted exclusively to that organization can do. There is one project, however, of the Association which, though only just begun, is particularly worthy of record. This is an enlightened and carefully planned attempt to serve the country by serving well the aliens here. In Pennsylvania the problem of the immigrant is especially acute. The anthracite fields have drawn there a great alien population. This mass of people is to a very great degree isolated from the rest of the inhabitants of that State. The State Secretary of the Pennsylvania Associations succeeded in arousing the State Convention to the greatness of the task involved in transforming these people into desirable American citizens. As a consequence, a special Commission studied this subject for several months and presented a report through one of its members, a recognized expert, Dr. Peter Roberts. The result was the appointment of Dr. Edward A. Steiner as a special secretary for this work. As the readers of The Outlook know, Dr. Steiner has as intimate an acquaintance with the immigrants in America as any one. Mr. Robert Watchorn, Commissioner of Immigration at the port of New York, said in a letter to Mr. Buckalew, the State Secretary of Pennsylvania, "You could not have chosen a better man than Dr. Steiner if you had had the pick of the whole United States." It was decided, in accordance with overwhelming evidence, that young men of American birth, of high type, and possessing the talent for languages, should be trained for leadership in this alien population. It is in accordance with the plan adopted by the State Committee of Pennsylvania that Dr. Steiner sailed last week with ten college men for Europe. He will take them through the immigrant territory for a year. Under his guidance they will be instructed by competent teachers in the languages used by immigrants in America; they will live among the peasants and try to understand their point of view. We do not know that any such course of study for such a purpose has ever been undertaken before. It is a notable illustration of the possibilities in the modernization of the training of men for religious leadership, and specifically an illustration of the growing consciousness in the leaders of the Young Men's Christian Association of the service the Association can render, not merely in helping individuals, but also in applying

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the spirit of Christianity to social problems.

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American English

Dr. Walter H. Skeat, who holds the professorship of Anglo-Saxon in Cambridge University (England), and who had the courage to edit an exhaustive and well-known etymological dictionary, has had the greater courage to declare that Americans speak as good English as the English themselves. Americans have been so long accustomed to being called money-worshipers, lovers of the material, vulgarizers of the modern world, and, above all, cheapeners of the English language, that this declaration, coming from a high authority, will bring balm to their wounded spirits. It is true that they have not been able to reconcile the criticism of their use of their mother tongue with the facts. They have heard a great deal of very bad English spoken in England. They have found the use of slang in that country quite as extensive as at home, and much less picturesque and interesting. More than once some American who has been, as Lowell sarcastically said, "favorably exposed" to European influences, and has therefore had the opportunity of acquiring the proper standards, has audaciously declared that, on the whole, the English spoken by educated Americans is better than that spoken by educated Englishmen, because it antedates many of the modern corruptions of the mother tongue; but the general reputation in Europe of the English spoken in America was indicated by a sign which appeared in a window in Venice not long ago, "English spoken; American understood"! In a delightful *pension* in Munich in which the writer happened to be staying, there was a young German Doctor of Philosophy who was very anxious to acquire the best English, and who requested his hostess never to place him beside Americans, for fear that his English might become contaminated. This injunction was literally obeyed by the fun-loving hostess, who appreciated the humor of the situation and seated the Doctor of Philosophy beside a woman from Yorkshire, speaking the broadest Yorkshire dialect and with the most limited provincial vocabulary. Any American institution of learning would be glad to confer an honorary degree on Dr. Skeat; but it would be much more to the point if he were to receive a Carnegie hero medal.

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The New Theater

Mr. Thomas Hastings, the eminent architect of New York City, in a recent letter to the New York Times, describes some important aspects of the New Theater project of which he is one of the architects. The question of size is a very important one, since it relates itself vitally to the matter of adaptation to a great number of the best plays, many of which are entirely unsuited to the great modern houses. Some of the operas presented at the New York Metropolitan Opera-House suffer seriously in effectiveness because of the great size of the house. The Manhattan Opera-House has in this respect a very distinct advantage over the Metropolitan. It is fan-shaped instead of being shaped like a horseshoe, and it is much shallower, and the audience is much closer to the singers. This is the plan adopted by the architects for the New Theater. This plan has also the advantage of providing for the seating of a larger audience within the same distance of the curtain. The New Theater, by adding a second gallery, which is unusual in Europe, provides a seating capacity of about twenty-three hundred, and combines, therefore, the seating dimensions of a large theater with the hearing and speaking advantages of a small one. In regard to the function of the New Theater, Mr. Hastings makes a very interesting point:

> From the broad and comprehensive point of view, the drama in modern times—more especially in this country—is practically the only art where people with the love for the beautiful are unable to go back to the greatest masterpieces of the past to find inspiration and education, as well as recreation and elevating amusement. Paris has its Louvre, as well as its Luxembourg, for the lovers of painting and sculpture. The Parthenon, Notre Dame, and the Farnese Palace in Rome and the many splendid examples of ancient and classic architecture at all times attract visitors from far and near.

The founders of the New Theater propose to establish a house in which not only

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the best modern plays of different countries, but classical plays of all countries, can be heard and seen. This is entirely in line with the conviction of many people who have given thought to the subject, that the drama will never be elevated to the rank of an art in this country in any vital sense until a home is provided for it which shall make it independent of sensational management and not dependent entirely on returns from the box office. Almost every European metropolis has a playhouse, generally subsidized by its Government, for the promotion of art; and the founders of the New Theater mean to erect a building which shall be a monumental expression of the endeavor to put the drama on a level with the other arts, though with a private endowment.

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Examination by Torture

On the 16th of May a man, his wife, and a maid-servant were found murdered in their home in Freehold, New Jersey. A Hungarian by the name of Zastera, a farm hand employed upon the place, discovered the bodies, gave the alarm, and was arrested on suspicion of having himself committed the murders. The immediate ground of suspicion was his statement that he had not heard the shots, and at least three must have been fired. According to the account in the New York Times, Zastera was first shut up in a dark cell for some hours, and then submitted to a searching personal examination conducted by successive relays of detectives, who kept up the inquisition throughout the night, allowing him no sleep. The conclusion of the proceeding, in the early morning, is thus described by the Times:

> Finally the vest that had been worn by Sheppard was put on him, in his left hand the skirt worn by the dead servant was placed, while he was told to lay his right hand upon a Bible that had been opened at random. He had already said that he was a Catholic. —— pointed out to him what would become of his soul according to Catholic teaching if he swore falsely. Zastera remained standing in this position for twenty minutes. Then he took a seat on a sofa, evidently in deep distress.
>
> —— noticed that some of the blood from the servant's skirt which had got on his hand had marked a verse in the Bible. Looking at it closer, he saw three little smears of blood.
>
> "There's blood on that verse," he said to Zastera, "and do you know what the verse is?" He then read it to Zastera. It was the one hundred and ninth verse of the One Hundredth and Nineteenth Psalm, which reads: "My soul is continually in my hand: yet do I not forget thy law." "That applies to what I have told you about your soul," said ——.
>
> The prisoner then read the verse for himself. Then Mr. —— asked sharply:
>
> "Weren't you in the parlor when Mrs. Sheppard came downstairs?"
>
> "Yes, I was," said Zastera.
>
> "And you killed her?"
>
> "Yes," added Zastera, barely above a whisper.

We do not vouch for the accuracy of this narrative in its details; we reprint it as we find it. But it is a dramatic illustration of a method now much in use by certain of the detective police, and known under the euphemistic appellation of the "third degree." The method is inhuman, illegal, and useless.

The third degree is inhuman: that needs no demonstration.

The third degree is illegal: it violates the plainest and most fundamental principles of Anglo-Saxon law; the principles that no man shall be required to criminate himself; that the examination of the accused shall be in open court; that he shall have the aid of counsel; and that he shall not be subjected to torture. Every one of these principles is violated by the "third degree." Mental torture is no better than physical torture; counsel is denied; the examination is in secret; and no brutal ingenuity is lacking to coerce the accused to testify against himself. Says the Court of Appeals of New York State: "To be admissible, statements made by one charged with or suspected of crime must be voluntary, fairly obtained, and not procured by inquisitorial compulsion or other improper means."[1] Statements extorted by the "third degree" are not voluntary, are not fairly obtained, and are procured by inquisitorial compulsion.

The third degree is useless: it proves nothing concerning the guilt of the

[1] People vs. Kennedy, N. Y. Reports, Vol. 159.

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accused; it proves only the brutality and the incompetence of some of the modern police methods. Centuries of history have demonstrated the untrustworthiness of confessions wrung from the accused by torture. The curious reader may find superabundant evidence of this in Dr. Lea's "History of the Spanish Inquisition," and in any impartial history of the trials for witchcraft in Germany and in New England. Their testimony to the inutility of examination by torture is corroborated by Professor Münsterberg in his recently published volume "On the Witness Stand:"

> There are no longer any thumbscrews, but the lower orders of the police have still uncounted means to make the prisoner's life uncomfortable and perhaps intolerable, and to break down his energy. A rat put secretly into a woman's cell may exhaust her nervous system and her inner strength till she is unable to stick to her story. The dazzling light and the cold-water hose and the secret blow still seem to serve, even if nine-tenths of the newspaper stories of the "third degree" are exaggerated. Worst of all are the brutal shocks given with fiendish cruelty to the terrified imagination of the suspect. Decent public opinion stands firmly against such barbarism; and this opposition springs not only from sentimental horror and from æsthetic disgust; stronger, perhaps, than either of these is the instinctive conviction that the method is ineffective in bringing out the real truth. At all times innocent men have been accused by the tortured ones, crimes which were never committed have been confessed, infamous lies have been invented, to satisfy the demand of the torturers. Under pain and fear a man may make any admission which will relieve his suffering, and, still more misleading, his mind may lose the power to discriminate between illusion and real memory.

Professor Münsterberg abundantly demonstrates the truth of this general statement. He recounts special cases in which accused, under the mental torture of the "third degree," have made detailed confessions afterwards proved absolutely false—in one case by the reappearance of the supposedly murdered man years after the confession; and he elucidates the psychological principles which lead the expert to anticipate that a weak man, or a man weakened by hours of "fiendish cruelty" to the imagination, will break down, accept as his own the story which the stronger nature is seeking to impose upon him, and, under a quasi-hypnotic suggestion, will both repeat it and believe it to be true.

If we are to adopt the Latin method and examine the accused, the examination should be fairly conducted, not by the "lower orders of the police," but by a judicial officer, in open court, and with an honest attempt to ascertain the truth, not to win a victory by coercing a confession. The "third degree" needs only to be known to be abhorred by all fair-minded men, and more abhorred because it is never practiced on the rich or the influential, but only on the poor and the friendless. If the courts have not the authority under existing law to put a stop to examination by torture, the legislatures have no more sacred and no more immediate duty than to confer that authority and call for its prompt exercise. The methods of trial of Spain in the sixteenth century and of Russia in the nineteenth have no place in America.

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A Mendacious Report

We have paid no attention to the persistent rumor that Mr. Roosevelt is secretly but sedulously contriving to have his name presented to the Republican Convention at the psychological moment, his nomination carried by acclamation, and the honor, thrice declined, forced upon him against his will. Whatever Mr. Roosevelt's faults, lack of frankness is not one of them. He is a hard fighter, but he fights always in the open. He is temperamentally outspoken, and would be incapable of either devising or executing so dishonorable a scheme. That some over-zealous friends—the kind of friends from whom one may well pray to be delivered—have apparently been ready to applaud the scheme gives no color to the charge which is foisted upon him. It is his enemies, not his friends, who would seek to destroy his good name and his future influence by attempting to induce him to falsify all his protestations. That four years from now he may be a candidate and a successful candidate for the Presidency is among possibilities; but it is not among possibilities that he would accept a nomination this fall though it were tendered to

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him with unanimity. We venture to prophesy that Mr. Taft will be nominated on the first ballot; that, if he is not nominated on the first ballot, there will be no stampeding of the Convention; and, finally, that if the Convention should be stampeded and Mr. Roosevelt nominated, he would, as he should, promptly decline the nomination.

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An Unimportant Disturbance

There is some disturbance, not nearly as important, however, as the disturbers would like to make it appear, concerning the Nineteenth Canon, adopted at the General Convention of the Protestant Episcopal Church at Richmond last October, popularly known as "the open pulpit canon." A small number of clergymen in Philadelphia have gone over to the Roman Catholic Church; none of them is of any special influence or prominence. It is probably a gain to the Episcopal Church that men who can be disturbed by so moderate a step in the direction of catholicity as the Nineteenth Canon should go out of it. That canon, as readers of The Outlook recall, legalizes a practice which has obtained in the Episcopal Church for an indefinite period; it makes it possible for an Episcopal rector, with the consent of his Bishop, to invite any Christian person to speak in an Episcopal church on special occasions. This very carefully guarded provision can be regarded as dangerous only by persons of extraordinary timidity of nature, but it has caused a panic in the columns of The Living Church, where, however, a panic always prevails and the cries of "Fire!" and the tramping of those who carry extinguishers for every live coal continually ascend. The great body of Episcopalians, it is safe to say, are suffering no pangs of anxiety. They do not believe that the possible appearance on a special occasion in an Episcopal pulpit of a layman, or even of a minister of another Church, involves an abandonment of the historic position of the Church or jeopardizes the safety of Christianity. In several parishes in which non-Episcopalians have spoken during the past winter there have been a notable warmth of Christian feeling, a cordiality, and a sense of unity of interest which have made these occasions inspiring. Not long ago, in an Episcopal church near New York, the secretaries of several non-Episcopal Boards of Foreign Missions spoke at an evening service to a congregation which crowded the edifice; and those who were present felt not only as if they had gotten a glimpse of the great Church of the future, but as if, for a moment, the spirit of prophecy had descended. The little group of Episcopalians who seem to fear the contamination of the appearance of a Presbyterian, a Methodist, or a Congregationalist in an Episcopal pulpit will be comforted by the assurance that clergymen of these churches have no desire to storm the Church; and while the letters from some correspondents which have appeared in the columns of The Living Church indicate that there is a pressing need of fundamental education in the nature of religion among some of the members of the Episcopal Church, clergymen of other communions are so overloaded with work that they cannot undertake this task. No such spirit, fortunately, comes from the Episcopal Church in America as a whole.

Every Church has a right to prescribe the constitution and functions of its ministry; to decide for itself the conditions with which its sacraments shall be administered, and by whom. If the Nineteenth Canon admitted clergymen of other communions to the exercise of priestly functions in the Episcopal Church and the administration of sacraments, there might be ground for alarm among conservative Churchmen; but there has always existed within churches of the Episcopal order, and without it, a broad distinction between the priest and the prophet, a distinction bequeathed to Christianity by the Jewish Church. It has been the misfortune of the churches of the Episcopal order that in late times they have so largely shut themselves off from the inspiration and leadership of men of prophetic genius. The framers of the Nineteenth Canon probably had

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in mind the very guarded restoration of this privilege of utterance in Episcopal churches by persons not in Episcopal orders. Wherever this is done it is a revival of an old custom, not an introduction of a revolutionary element. That any man who believes in the historic claims of the Episcopal Church and the Apostolic authority of its ministry should fear the effect of an occasional address in an Episcopal pulpit from a non-Episcopalian is incredible. A strong Churchman feels no apprehension that his faith or the foundations of the Church can be shaken by a brief address from a man of another communion. The passage of the Nineteenth Canon was so slight a step in advance that it is impossible to escape the conviction that those clergymen who, in consequence of its adoption, have withdrawn from the Episcopal Church, have made it not a reason but an excuse. The canon has been interpreted so far by the Bishops with great caution. If it is interpreted in a brotherly spirit, with a sense of responsibility, by men who are not afraid of the catholic spirit and who believe in the unity of Christendom, although it is so small a concession, it may become a great blessing as an expression of Christian spirit, of brotherly love, and of a real desire of the Episcopal Church to become what so many of its members declare it must become, a common ground of meeting for the reunion of Christendom.

Bishop Doane, of Albany, has long been one of the foremost leaders of the Episcopal Church, and has been chosen again and again on great occasions to interpret the spirit and place of that Church. In a recent letter to The Churchman, of admirable breadth and spirit, he commented on the passing away of the old distinctions between High, Low, and Broad Churchmen, and the coming into prominence of a school which can be defined as "the narrow Church," a characteristic of which is that it is so filled with the sense of points of difference that it cannot see the points of agreement. Bishop Doane holds that it is the duty and necessity of earnest men in every religious body to maintain all points of principle out of which differences have grown; but while it is a duty to hold them, it is also possible to see other principles and truths which are held in common. This the narrow Churchman will not do. He "locks the door of the Church on the inside" and hides the key, but he makes no recognition "of the inclusive oneness which makes the Church really Catholic; and while she longs and prays for the restoration of functional unity among the separate bodies of Christians, rejoices in the belief of an unbroken organic unity in the sight of God." Bishop Doane concludes by declaring that his words may seem strong and bitter, but that "if the issue is to be forced by gross misunderstanding and misstatement of the meaning of recent legislation, if the Church is to be kept in turmoil and unrest by a few turbulent spirits, if she is to be made ludicrous by an attempt to tie her, under full sail, to anchorages of narrow isolation, then the fight is on; and timidity and time-serving must give way to the recognition of 'the depth and length and breadth and height' of the awakened love and life of our aroused and real catholicity."

❀

The Spectator

Not long ago the Spectator went to spend a week-end at a certain charming bungalow in the New Hampshire hills. It was over the morning coffee that his host, looking up from his pile of mail, burst out with a gleeful "By Jove! This is something like! Johnson writes that he'll run up on Monday, Emerson wants to know could we put him up Thursday night, and father'll be here Saturday. Now that's sociable. Just my style, precisely." And he rubbed his hands in hospitable anticipation. The Spectator became aware of a sudden frost in the air. He glanced at his host. His smile had stiffened into an expression of comical concern. The eyes of the rest of the breakfast party were cast down, discomfort sat on every face, and, with a species of flounce, a vinegary-looking serving-maid took herself out of the room. "Well, father," chorused the family, "I guess you've done it now. The idea of breaking it to Ellen in that

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brutal, tactless fashion!" For a moment "father" sustained the fire of glances of long-suffering reproach. Then he muttered something forcible under his breath. "It's a burning shame!" he cried, smiting the board so that the glasses rang. "A man can't speak at his own breakfast-table!"

❀

The Spectator opines that liberty is played out. We prate of freedom. Whose freedom, he would like to know? Surely there is none too much of it lying about in the homes of Pilgrim-fathered Americans. What family does not know that sudden silence, that killing frost of constraint? What household does not live in a state of more or less active concession to the alien within its gates? It will be seen that the Spectator has fallen foul of the servant problem, a topic hitherto not much tampered with by Mere Man. He feels that some swingeing masculine blows should be struck before we permit ourselves to be driven outright from our altars and our fires. However, no man realizes better than he that without science blows are of small avail. These many months past he has been busy accumulating expedients and suggestions, and now brings his grist to the mill.

❀

There's a quiet household in western New York where the domestic wheels seem always smoothly oiled. Two maids—a cook and an "upstairs girl" and nursery-maid combined—carry the work of the house, which is not small, and there are neither upheavals nor rumors of upheavals. The Spectator well remembers the day when he discovered the secret of that placid ménage. Lunching one day with the chatelaine, he was amazed to hear her say to the waiting-maid, "Miss Marion, you may fill the glasses and then go and tell Miss Alice that I hear the baby crying." Surprising the Spectator before he had time to take the indiscreet query from off his face, she explained, "That's the price I pay for comfort and peace. Those two self-respecting country girls wouldn't live in service an hour but for the fact that I grant them the 'Miss.' It began with a widow, a cracked cook, who offered to come to me, years ago, provided she need not give up the dignity of her husband's name. These two girls I have now are great-nieces of hers, who, when she got too old to work, agreed to come to me on the same terms. I own I hesitated. 'Mrs.' is one thing; but 'Miss' came harder. After all, though, in a democratic country, why not?"

❀

The Spectator knows a young New England housewife, in whose veins runs the blood of generations of reformers, who, in the fervor of her belief that every house servant should have a normal life of her own outside the family of her employer, declines to engage any maid who does not agree to go home when her day's work is done. For her sacred principles that young woman is forever in domestic hot water. The choice of homing servants is small, including few save wretched incapables. Many are the breakfastless mornings, the servantless days, in that reformer's house; for her peripatetic helpers can desert without so much as the usual formality of sending for a trunk. Yet she sticks loyally to her guns. Some day, when she gets rich enough, she means to solve her problem by establishing a separate servants' hall—a pretty house presided over by a responsible matron, where the householders of the neighborhood may lodge their maid-servants for a consideration. The plan would cut two ways. Housekeepers would like it because it would remove Bridget and the clack of her callers from the kitchen in the evening. And Bridget would like it because she might there entertain her admiring "steadies" unembarrassed by sudden irruptions of children seeking drinks or the jealous surveillance of mistresses. The matron in charge, so the reformer thinks, might win the confidence of her protégées, and give them that measure of human sympathy and help which it is so difficult for even the best-intentioned of employers to bestow. Under her chaperonage servants' dances, card parties, and clubs might flourish as merrily, as noisily as they pleased up to

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a reasonable hour, and the girls would be all the better for the frolic. In the morning they would go to their work as the carpenter goes to his or the shop-girl to hers, not as to a treadmill never stopping, but to so many hours of well-paid labor to be cheerfully done for the sake of the freedom it buys at the end. Would not this be a cure for the whimsies, the discontents, of those who wield the frying-pan and the broom?

❀

The Spectator puts forward this plan with some diffidence. There seem to be some difficulties with it, notably the demand for a long purse. Yet, as he writes, there is wafted up the kitchen stairs a burst of uproarious Swedish laughter. Hilma is entertaining. Down with the difficulties! The Spectator stands ready to strike hands with any neighbor of his who wants to see the segregated-servant plan put into effect.

❀

Another fair altruist of the Spectator's acquaintance recommends the fresh air cure for discontented serving-maids. She has been studying charts at the exhibition of the Tuberculosis Society, and discovers that household service stands forth—if the Spectator's memory serves him—on the list of industries calculated to induce the Great White Plague. "Since then," she plaintively remarks, "my conscience will not allow me to keep my one small *Dienstmädchen* out of the sunshine all day. She does not want to go for a walk. She's round and rosy and comfortable, and declares she does perfectly well without sun. But I drive her out for her half-hour every day. And, sulkily as she goes, she comes back brisk and smiling. I'm sure that after her little run in the open she works enough better to make up for that sacrificed half-hour."

❀

It was after mulling over these suggestions in his deliberate, masculine fashion that the Spectator dropped off in his study chair and dreamed. He was visiting a strange land, the Newest of New Utopias, under escort of an accomplished guide. As they trod the bewildering streets the Spectator was edified by the sight of scores of imposing personages, both men and women, in doctors' gowns, wearing the bright hoods of various learned degrees, and decorated, moreover, with a somewhat incongruous array of badges and orders. To these people the Spectator's escort kept bowing and scraping obsequiously. "What is it?" murmured the Spectator. "Are we near a great university?" "University!" gasped the Utopian, hugely entertained, "why, no, man. This is Thursday, that's all—the Cooks' Day Out."

❀

"Then why," said the Spectator in bewilderment, "do you make such profound obeisance?" The Utopian gave him a compassionate look. "That must indeed be a man of diminutive wit who would not give honor to a Cook," quoth he. "Conservators of the Public Health, Guardians of Public Temperance, artists, economists, who would not hasten to do them reverence? I have heard, indeed, that you of the earth do not so, that you put the painter of a bad picture above the creator of a heavenly sauce. But I never heard that any good came of it. Now we offer public incentives to excellence in the cooking art, scholarships for foreign study, cash prizes for the winners at the great cookery contests, badges and, as you see, degrees and orders for those who pass the higher examinations or achieve distinction by the invention of new dishes. In the Newest of New Utopias none may meddle with the culinary art except by license won before a public commission, so, you see, even these abbreviated gowns worn by the novices"—here he bowed to a little man in a very bobby gown indeed—"carry with them a degree of distinction. The applicants for license are so numerous that it is possible to set the standard very high. Domestic problem? We have none. You'd better take a leaf out of our book."

❀

The Spectator is still inclined to think that there was a grain of reason in what the Newest Utopian had to say.

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THE MACEDONIAN SITUATION

AN OFFICIAL GERMAN VIEW

BY BARON SPECK VON STERNBURG

German Ambassador at Washington

For more than a quarter of a century the province of Macedonia, in European Turkey, has been a particular plague-spot. North of it lie Bulgaria and Servia, formerly also under Turkish rule. They were delivered largely through the Russo-Turkish War of 1887, and are now self-governing states. The Treaty of San Stefano, which brought peace again between Russia and Turkey, provided that Macedonia should enjoy a large degree of autonomy under a Christian Governor. But the European governments felt that Russian influence, already predominant in the Balkans at that time, would receive further and unwarrantable acquisition of power; and the Congress of Berlin, the following year, at which all the great European nations were represented, changed the provisions of the Treaty of San Stefano regarding Macedonia, and substituted a promise by all the Powers to institute needed reforms in Macedonia, and to give to that province as much as possible a government which should be under international supervision. The Powers have completely failed in the performance of this duty. Several years ago, however, Russia and Austria, as the countries most immediately interested, were intrusted with a special mission, and in 1903 the Emperors of Russia and Austria met at Mützsteg in the Austrian Alps and concluded an agreement, as a result of which Europe's intervention in Macedonia became, for the first time, direct. Two organs of control, or buffers, were created between the Turkish authorities and the Christian peasants of Macedonia. The first buffer consisted of two civil agents, one a Russian, the other an Austrian, who were authorized to control the action of the Turkish authorities. They were instructed to shadow Hilmi Pasha, the Turkish Inspector-General, to indicate to him at every point the particular reforms which they thought would prove helpful, and to listen to the complaints of Christian inhabitants. Unfortunately, the investigations of these complaints had always to be held in the presence of a Turkish functionary; and under these circumstances, with the traditions of six centuries of vengeance from Turkish officials, no Christian peasant would dare tell the whole truth.

The conditions in Macedonia under the " unspeakable Turk " grew so intolerable as at last to arouse a popular sentiment for the oppressed population, and the Powers give some indication of greater readiness to lay aside their jealousies and act together. The following paper by Baron von Sternburg, German Ambassador to the United States, affords an evidence of this growing inclination. Baron von Sternburg speaks personally as well as officially. From 1896 to 1898 he was his Government's agent in Belgrade, the Servian capital, and there and in Macedonia made a personal and minute study of existing conditions. At that time, he says, there was one opinion among the straightforward and thinking men of the various nationalities with which he became closely acquainted during his activity there. This opinion was that the ultimate pacification and development of Macedonia would best be brought about by the introduction of railways. Under a right conferred upon her by the Treaty of Berlin, Austria now proposes to connect her railway, which reaches to her southern frontier through the Turkish sandjak, or province, of Novipazar, with the Turkish railway northwards from Salonika, the Turkish port on the Ægean Sea. As will be seen, this would give Austria and Germany a through line from north to south. As a counterbalance Russia proposes to build a road across the Balkans from the Black Sea to the Adriatic, connecting lines operating in the countries in which her influence has been hitherto predominant. The official joint investigations of Russia and Austria have accomplished some good; the interlacing of Macedonia by two great European railways will probably do more. But the only permanent and radical reform would be a return to the Treaty of San Stefano, and the establishment for Macedonia of self-government under a European

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protectorate. Save in the Lebanon, in North Syria, history knows of no instance in which a Mohammedan government over Christian subjects has been administered for the benefit of the governed.—THE EDITORS.

OWING to the fact that the American press took much interest in a statement I recently made regarding Germany's policy in Macedonia, and, further, that I have received various letters from interested parties asking me to give these statements a wider view, and owing to the fact that from news circulated by a portion of the European press it appears that doubts are still arising among some Powers with regard to Germany's attitude to the Balkan question, a question which at the present moment is of such general interest, permit me to give the following particulars.

From a general point of view, Germany holds the opinion that the maintenance of the *status quo* is in the interest of all the Powers. Germany agrees with the whole civilized world that the unbearable state of affairs in Macedonia urgently calls for a remedy, and that steps must be taken to put a stop to the continuous bloodshed, murder, and outrages there

But Germany is convinced that all measures bearing upon this subject will only have a possibility of success if they receive the firm support of all the Powers, acting in absolute harmony with each other.

Germany is ready to consider seriously and favorably any suitable proposal, from whatever side it may come, by which the present state of affairs in Macedonia can be remedied and is prepared to give her full consent hereto, provided that it meets the consent of the other Powers.

The question, What measures are most suitable? is a matter of discussion.

At the first glance it seems doubtful to the German Government if a larger or smaller increase of the police force would give the desired result, but she is far from rejecting this idea *ab initio* as unfeasible. Germany regards with some skepticism, however, the idea of placing the command of the Turkish troops in the hands of Christian officers, even if this is done by allowing European officers to direct the movements of the troops without their being actually in command of such troops when actually operating.

In any case, it holds the opinion that the task of elaborating practical measures destined to change or at least to ameliorate the state of affairs in Macedonia and its deplorable features should best be confided to the representatives of the Powers at Constantinople.

As far as a judiciary reform is concerned, the German Government considers the realization of such as not only useful, but as absolutely necessary. It does not regard it as the most appropriate measure for quieting the Balkan states, and also doubts that the scheme for a reform of the Turkish judiciary system in its present form is appropriate in all points. But whether this scheme be considered as perfect in all details or whether it is defective and offers difficulties of execution, the German Government is ready, in order not to trouble the concert of the Powers, to give its consent to the project as it now stands, if all the Powers do likewise.

Accordingly, the German Ambassador at Constantinople has not only been empowered but explicitly instructed to sign the note on judiciary reform that has been proposed, and to recommend its acceptance in this form, should an expression of his views be requested by the Ottoman Government.

It should, however, not be overlooked that different opinions may exist regarding the necessary tactics to be pursued, while it would not be justifiable to consider one or the other as wrong or contradictory to general principles. It may, on the one hand, be thought practicable to transmit the project of a judiciary reform, in its present shape, incomplete though it is, to the Porte by means of an official note, as this could furnish the basis for further negotiations during which much might be obtained, especially the prolongation of the mandate. On the other hand, it may first be advisable to improve the project and give it a form which, though not excluding a refusal by the Porte, would not give

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occasion for obstinate resistance by the latter.

Baron Marschall von Bieberstein, the German Ambassador in Constantinople, in conformity with his colleagues, seems to prefer the second alternative. It is obvious that the Baron, as well as the other Ambassadors who hold the same views, does not wish his attitude to disturb or to check the planned reforms, but is anxious to further the same and to secure their accomplishment. It is well known that, from the beginning, he recommended just as emphatically as his colleagues the prolongation of the mandate.

As to the question of the Sandjak railway, there is no doubt that Austria-Hungary is entitled by the Treaty of Berlin to carry out that project, and that the Powers recognize her right to do so; nor does Germany consider this purely economical project to be inconsistent with either the wording or the meaning of the purely political *entente* between Russia and Austria-Hungary, especially with the Mürzsteg programme. Germany, further, does not recognize as justifiable the statement which has been put forth occasionally, that Austria-Hungary, by obtaining the Sandjak railway concession at a time when a judicial reform was proposed, has deliberately rendered difficult the attitude of the Powers towards the latter question.

It must also be observed that there have been no negotiations between Berlin and Vienna concerning the question of the Sandjak railway. Berlin has neither suggested that project to Vienna nor in any way forced her support upon the Cabinet in Vienna. On the other hand, Germany is in thorough sympathy with the railway project because Austria-Hungary has acted in incontestable good faith and in perfect loyalty. It is also Germany's firm opinion that the projected railway would mean a most effective means for the economical as well as the moral development of the states touched by the road, and consequently she has supported the project in Constantinople for their pacification. She would also be ready to sympathize with and support similar enterprises, if equally justified and following the same aims.

The boundary controversy between Turkey and Persia endangers no German interests. Germany has, consequently, not the slightest reason to take any part in it. She has, however, thought it advisable, for the sake of common interest, repeatedly to recommend in a friendly but urgent way to the Porte a peaceable settlement of the controversy, and to suggest that Turkey should take the first step thereto by withdrawing her troops.

It need scarcely be mentioned that the frequent statements by the foreign press asserting that Germany is supporting Turkish armaments and encouraging the warlike spirit in Turkey—which in fact, according to all information, is in no way discernible—are an absurd invention.

A MODERN INSTANCE

BY ARTHUR GUITERMAN

This isn't poetry—class it as verse;
  Neither the subject nor treatment is new;
Take it for better or take it for worse,
  What can be worse than the fact that it's true?

Bartos Voislowsky was only a Pole,
  Destined for nothing exalted or fine,
Born for the purpose of carrying coal
  Out of the heart of the Larrikin Mine,

Carting the anthracite day after day
  Forth from the mountain-bulk, blasted and drilled,

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Leading his mule on the perilous way
Past the black pit where his father was killed.

Bartos Voislowsky, at sixteen a man,
Cared for his mother and all of her brood—
Three little brothers, a clamorous clan—
Finding them shelter and clothing and food.

Bartos Voislowsky was earning his wage
When, with a billow of smothering breath,
Down in a tumult of thunderous rage
Roared the blue slate-rock and crushed him to death.

Then said the Coroner: "Case forty-nine:
Bartos Voislowsky; we find that the same
Came to his death in the Larrikin Mine,
Crushed by a rock-fall—and no one's to blame."

No one to blame! though a timberless roof
Threatened his life every step that he trod.
No one to blame. In defiance of proof,
No one to blame; 'twas the Hand of his God!

One more brave miner lies mangled and dead;
One more poor widow is mourning her son;
Three more wee children are crying for bread,
No one to feed them, and naught's to be done.

Count it in millions, the worth of that mine;
(What is the worth of a life and a soul?)
Seek not for payment of pension or fine;
That would diminish the profit on coal.

Wherefore, let "Justice" be purchased in stealth;
Timber is dearer than sorrow of wives;
Bow to that ark of your covenant, Wealth.
What should be cheaper than God-given lives?

We do not know whether or not Mr. Guiterman's poem was suggested by Dr. Steiner's recent article "From Ephrata to Whisky Hill" (The Outlook of April 4), but we will quote from that article what Dr. Steiner declares to be, with slight variations, the verdict of coroners' juries in all cases, together with part of Dr. Steiner's comment:

"Martin Horvat, aged forty-two, came to his death by a fall of rock in Mine No. 2 on Whisky Hill, January 30, 1908. The jury finds that the company should have provided the deceased a safe place to work in. It was not the duty of the deceased to pass on the safety of the roof. The deceased is not to blame." (What a comfort!) "We further find that the place in which the deceased worked should have been properly timbered (which it was not when the accident occurred), but we do not find that the company was to blame."

Who was to blame? The deceased was not, the company was not. I have it—the rock was to blame. Somebody in Wilkesbarre said, in answer to my query, "These Hungarians are so ignorant." I see now—ignorance was to blame. . . .

Avarice is to my mind the basic fault in all the history of accidents in the mines of Pennsylvania. It is an avarice which regards human life as cheaper than timber, and considers it easier to pay funeral expenses than to support schools and pay teachers. It corrupts politicians to the degree that there is seemingly nothing more to corrupt; and if half the charges are true that are made openly by the newspapers in the coal regions against the mine inspectors, they certainly are hopelessly corrupted.

Of the one thousand people slain annually in the anthracite coal region, two-thirds are chargeable to one of these three causes: ignorance, intemperance, and avarice. Inasmuch as these causes could in a large degree be removed by the people of Pennsylvania, it follows that the people are to blame.

Twenty-three thousand lives have been sacrificed in the coal-mining business in the United States in about ten years!

THE EDITORS.

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FROM THE LOVCZIN TO GUINEA HILL[1]

BY EDWARD A. STEINER

ACCORDING to ordinary railway standards the car was only half full, for each passenger was the fortunate possessor of an entire seat. Reluctantly enough, one or the other of my fellow-travelers gave to some newcomer the space which allowed him some freedom for the movements of the body; but when a dozen foreigners entered the car at a wayside station, every man and woman moved defiantly to the outer edge of the seat, determined that not one of the intruders should share it.

Ordinarily the conductor sees to it that such monopoly of privilege is properly rebuked; but this time he apologized for the presence of the immigrants by saying that the smoking-car was "jam full of Dagos already."

Meekly enough, the men stood in the aisle, glad of the privilege of standing in the car which carried them from the scene of their labors to the distant city where the signora and the bambinos awaited them. I made room for one of the men, and for a time employed all my senses to discover if possible the reason for their receiving such treatment. I smelled neither garlic nor whisky, although I was soon engaged in conversation with my neighbor and thus had a good chance to detect either.

I examined his clothes. They were commonplace working garments, remarkably clean considering the work the man had done. I looked at his hands and face, I even applied the maternal test of cleanliness and looked into his ears, and they stood the scrutiny.

In no way was he different from the American workingman of the same class, except that he did not chew tobacco and therefore did not indulge in the practice which usually accompanies that accomplishment.

In order to ascertain what chances there were for English conversation, I addressed him in that language, and his answers in broken English were certainly more entertaining than the abrupt yes or no which one often receives from the native fellow-traveler, to whom it is usually a matter of indifference whether or not the time hangs heavily on your hands.

At the next station the smoking-car was relieved of its surplus of passengers, and my neighbor with all his countrymen was driven into it with rough gestures. I am very proud of the courage I displayed by turning in my seat and addressing the man who sat behind me.

"Won't you please tell me," I said, hesitatingly, "why you wouldn't share your seat with one of those men?" I fully expected him to say, "It's none of your business," but his stern face relaxed for a moment as he replied, with a rising inflection, "Dagos," and then looked as stern as before.

I was not satisfied by that answer and said so. That opened the way for an argument, and conversation was soon in full swing.

"What right have those Dagos to come to this country, anyway?" he retorted, when I pleaded that those men had paid their fares and had the same right that he had to a seat. I soon discovered that neither logic nor ethics was his strong point; so I thought I would try him on history.

"Do you know," I asked, "who was the first 'Dago' that came to this country?" For a moment he put his thinking apparatus to work; then he said, and I am quoting his words exactly:

"I suppose it was somebody by the name of Macaroni, who sold bananas when he landed in New York, and talked an outlandish gibberish." To which I replied: "His name was Columbus." Then I turned to my newspaper, which I had previously read over and over again, even down to the dry-goods bar-

[1] The reader will remember a previous study by Dr. Steiner of conditions in the anthracite mining region. It was called "From Ephrata to Whisky Hill" (The Outlook, April 4).

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gains, which did not concern me in the least.

That man was an average American of the middle class, a representative of the bulk of our population, and he, in common with many of his countrymen, is criminally ignorant of the people who will soon have his weal and woe in their hands.

The Italian, the Greek, and the Syrian are usually called by the classic names "Dago," "Roundhead," or "Guinea," and the Slavs, be they Poles, Serbians, Slovaks, or Montenegrins, are called "Hunyaks," "Hunkies," and "Slabs;" and I once heard the owner of a great industrial establishment call them "Bohunks." It was not an ignorant nor malicious friend of mine who said of a Jew, a man of scholarly attainment and a common acquaintance, "He is a pretty decent Sheeny."

I have no quarrel with the fact that the average American is ignorant of the historic place which these people hold among the nations, and of the great age-long struggle through which some of them have passed and are still passing, that they may preserve their identity as a people. I am thoroughly incensed, however, that nearly every one of the names applied to them is an expression of contempt, an offhand judgment of inferiority. After all, it is not even that which makes me take up the cudgel for them, because they must and will prove for themselves that they are perfectly human like the rest of us, and that in all essential things they will grow like us as soon as they have the same privileges which we have had, who came after the first "Dago" had discovered the way to this land of opportunity.

What really does burden me and make me cry out is the kind of consequences which results from the kind of ignorance which I have cited, and because of which I was on that train traveling to Guinea Hill.

Guinea Hill differs from Whisky Hill in that it bears many other fantastic names and in that there are fewer saloons. The beer-kegs do not lie about in such unpicturesque confusion, and the Slavs who live here come from the shores of the Adriatic and the bleak mountains of Montenegro. The huts in which they live on Guinea Hill are even worse than those of the earlier comers from the north of the Slavic world. I am told that they were built some thirty years ago, and no sacrilegious hand has touched them since to paint them or to change their original primitive, dry-goods-box architecture. They seem to have sunk into the refuse of the mines, and the sociological investigators who know the housing conditions in Pennsylvania declare them to be "the worst in the State," and that phrase would be eloquent with meaning were it not so common as to lose its force.

Living in these wretched huts among stunted trees, the leaves of which are shriveled and blackened by coal dust, I found young men with whom I had walked among the olive groves near Spalato. These young men had rowed me across the Boche de Cattero, easily the most magnificent bay in southern Europe, and had shared with me the luscious figs which they carried in their shirt bosoms. I saw many a man whom I first knew beneath the deep shadow of the Lovczin, the historic mountain of Montenegro, whence the spirits of departed heroes still call to fight against Christianity's hereditary foe—the Turk.

When last I saw these youths they wore garments of red and white cloth, richly embroidered, with their belts full of costly weapons of ancient pattern and their fierce mustachios stretching out defiantly like long, double-pointed daggers. Here on Guinea Hill they all wear the sober garb of miners, their mustachios are shorn of their fierceness, their weapons have disappeared, their shooting is done in the darkness of the mine, and they rarely shed any blood but their own.

I went to Guinea Hill because I am partly responsible for the presence there of some of these southern Slavs. Ten years ago, when I visited their mountain fastness, many of them were at the verge of starvation. The crops on their scant fields had failed; fighting the Turk had grown to be a fruitless and profitless occupation; Russia, their ally and the godmother of their little principality, who

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in the past sent thither what surplus of foodstuffs she possessed, was herself living on borrowed money and charity, so that nothing remained for these warriors except to starve or seek for work.

I suggested to Prince Nicolas that he permit them to go to the "land of the free and the home of the brave." Not one of them, however, was then willing to leave his rocky cradle home for the unknown fabled land so far away, and they remained on their bleak mountains to take half-rations or none, waiting for the realization of Russia's Asiatic dream in which lay wrapped their own future. The Japanese war and the subsequent Russian revolution were like the eagles' stirring the nest, and the young eagles began to flutter in the exaltation of their first flight, as they sought the shores of our far-away country. Four or five thousand of these braves exchanged the hilt of the sword and the butt of the gun for the shovel and the pickax, and the shadow of the towering Lovczin for the shadeless Pennsylvania hills. There I found them digging coal as bravely as they had fought the Turk, but known to their American masters only as "Hunkies" or "Guineas"—no one discovering in their open, honest faces a superior race—every one scenting in them drunkards, brawlers, and incendiaries.

The usual results of such ignorance have followed, in that they have been treated with an injustice which makes them quite unconscious of the fact that they have found the land of "liberty, equality, and fraternity." I have verified nearly every complaint which they have made to me, for I know how easy it is for sensitive men to exaggerate their wrongs; but I found that they knew only about half of what they suffered, the other half being mercifully hidden from them by their ignorance of the language and the customs of the country.

After pay-days and feast-days the magistrates of the towns around seek them to arrest them, and the fine imposed upon them is always twice, three times, and in some cases ten times as great as that imposed upon the American offenders. After trials which make a Russian military court seem fairly decent, they are railroaded into jails and workhouses, and I now soberly confess that as a stranger I should rather fall into the hands of the police of Moscow or St. Petersburg than into those of the protectors of the law in most of our industrial centers in Pennsylvania and out of it.

The citizens of Pennsylvania may be comforted in knowing that Indiana, Ohio, and Illinois, in their lower courts, are as unjust to the stranger as their own State. In one town in Ohio there is, or was, a mayor who is reputed to have made $9,000 a year out of the fines imposed upon foreigners for petty offenses, usually for drunkenness or brawling. This ingenious official arrested alien drunkards under the statute of the State which allowed him to fine them as high as thirty dollars, while the native was arrested under the statute of the town and fined three dollars for his spree.

The Indianapolis police arrested a Slovak woman for the heinous crime of picking up coal on the tracks. On the coldest day of the year she was taken from her home and children and driven to the workhouse, in spite of the fact that she was in an advanced stage of pregnancy. The terrible results of this inhuman treatment were, of course, what might be expected. Such facts have led the citizens to organize an Immigrant Protection League, which makes it its business to see that the immigrant is not exploited by the courts.

On Guinea Hill every "Roundhead," as he is commonly called, despises the court for its undignified procedures and its perspicuous dishonesty. The judges' contempt for the immigrant, as well as that of other executive officers, rankles and hurts beycnd the telling, causing people who might become stanch, loyal, and heroic citizens to hate and despise our institutions. If in time of turmoil and economic distress they become lawless, as I firmly believe they will, we shall reap only what we have sown. In our present hysteria about anarchy it is well to remember that it feeds on injustice, that it cannot grow—in sane minds at

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least—if a nation deals out justice impartially, and that it would die out completely if as a nation we would live somewhere within hailing distance of Mount Sinai.

I do not ask any sentimental consideration in our law courts for the Slavic or the Italian offender. Deal with him firmly; punish him if punish we must; but let the man who steals a coal mine be not dealt with more leniently than the woman who picks up coal on the track. Let the Jewish thief suffer, if he has stolen the railway's old iron; but let him who steals a whole railway also suffer in proportion to the magnitude of his crime.

I have asked for the aliens, and shall not cease asking until I am heard: First, that we learn to know them. The people of Montenegro, Poland, Hungary, and Italy are worth the knowing. If struggle for liberty means anything in the character of a nation, then these people have character; for their fields are drenched in martyrs' blood. Where in Hungary the poppy grows reddest, or in Italy the figs are most luscious, there the common people have shed their blood heroically. Tennyson, who knew my "Roundheads" now living on Guinea Hill, sings of them:

"They rose to where their sovran eagle sails,
They kept their faith, their freedom on the height,
Chaste, frugal, savage, arm'd by day and night
Against the Turk; whose inroad nowhere scales
Their headlong passes, but his footstep fails,
And red with blood the Crescent reels from fight
Before their dauntless hundreds, in prone flight
By thousands down the crags and thro' the vales.
O smallest among peoples! rough rock throne
Of Freedom! warriors beating back the swarm
Of Turkish Islam for five hundred years.
Great Tsernagora! never since thine own
Black ridges drew the cloud and brake the storm
Has breathed a race of mightier mountaineers."

Besides that knowledge, which, if it did no more for us, would at least enlarge our mental horizon, I ask for common, fundamental justice; not only for the sake of the alien but for our own sake. I ask and shall continue to ask for justice—justice, which is the least if not the most that we are capable of giving them. At present I do not ask, for I cannot expect it, that enlightened justice which is love, the divinest human gift. I ask for just plain, common, every-day justice.

"As ye would that" your own offenders should be done by, so do ye even unto the alien. This is as far from the Golden Rule as Guinea Hill is from the Lovczen; but it is the most we may expect, although not the most for which we ought to ask.

Not a hundred miles away from Guinea Hill, at the Hazleton Young Men's Christian Association, I want to show you what enlightened justice can do for the "Roundhead." I came down from the Hill disheartened and sore, and, stepping into the office of that rather remarkable Young Men's Christian Association building, I saw a man with dust-cloth and broom, walking about with that peculiarly graceful stride of the mountaineer. "That's Gabriel—not the archangel; but an angel, anyway," Mr. Hill, the secretary, told me. "Go from garret to cellar and you will find no dust or disorder. The small boy, the bane of the Young Men's Christian Association, fears him and loves him in turn. I don't see how we could get along without Gabriel."

"Kiss my cheek, Gabriel, and wish me well." And Gabriel kissed my cheek and wished me well, just as he used to in his Montenegrin home, when kinsman met kinsman upon the war-path as they fought their hereditary foe, the Turk. Now no weapons bulged from Gabriel's belt, his clothing was faultlessly American, his once furious mustachios had fallen beneath an American barber's shears, and his battlefield was this splendidly equipped building. Officially, he was the janitor; but he was also the self-appointed and beneficent dictator, feared by all evil-doers and breakers of rules, and beloved by all who could appreciate a faultlessly kept building.

"You must see his room," the genial secretary said, with a twinkle in his eyes, and we followed Gabriel to the topmost

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story. He opened the door of his room with pardonable pride, for Prince Nicolas, the ruler of his country, whose bedroom I have seen and in whose throne-room I have had audience, cannot boast of an apartment so neat and clean or so gorgeously decorated. Besides the comfortable furniture, unrivaled in Gabriel's home land, the walls were hung with pictures reflecting prevailing American tastes. Celluloid toilet articles lay upon the bureau, while many books and newspapers betrayed how this janitor spent his spare time.

Gabriel's face was radiant from pride, and so was mine; while added to my pride was a pleasurable feeling to which I could give no other expression than to ask for another fraternal kiss, which he gave me with a resounding smack. When we returned to the lobby, I looked over the group of men gathered there to meet me, and my wits were tested to place each man according to his nationality. I looked into the face of one young man, a veritable giant, and before he opened his lips I said, "You are a Dalmatian." "Yes, yes," he replied, "from Ragusa."

Again I looked into his deep eyes and finely chiseled features. Yes, it was the type one sees beneath the half-ruined porticoes of ancient palaces, where young men play the tambouritza and young maidens listen behind latticed windows; where old men dream dreams of the Ragusan Republic and its vanished glory, when it vied with Venice in maritime power, although it never gained her ascendency. Now it is dying a slow and a forgotten death, beneath shading palm trees, while its warrior sons, the bluest blood of Dalmatia, are sent to dig coal in Pennsylvania.

What a fine specimen this is which Ragusa has sent us! Ask the secretary about him and he will tell you that he is intelligent, cleanly, temperate, and frugal; yet in Pennsylvania he is just a "Hunky." Other members of the Young Men's Christian Association are loth to see him on the gymnasium floor with them, and to most Americans he is only an undesirable immigrant from southern Europe—something to be dreaded.

"I am an Italian," very proudly says the next man who grasps my hand, and, looking into his face, I ask doubtfully, "From Italy?" for his face shows Slavic lines. "From Triest," he adds.

Ah! now I understand. That is where Italian, Slav, and German meet—and fight, as is the custom of all good Austrians; for each race claims superiority over the others, and in most of them flows the blood of all three races.

"You must come to see my kindergarten and my church." I promise; for he is quite an important factor in the redemption of Little Italy. The next man is a Slovene from the neighborhood of Agram, the next a Slovak, then a Pole, and "last but not least," a Bohemian. All these are gathered here beneath the sheltering wing of this archangel Gabriel, janitor of the Young Men's Christian Association and self-appointed beneficent dictator and preserver of the peace. He preserves the peace by carrying out, bodily, offending or offensive visitors—a task for which he is well fitted. One of his ancestors plunged into the thick of Turkish foes, dragged a magnificent Pasha from his horse and carried him across the intervening space in the face of a rain of bullets, one of which struck him. He fell with his burden; but, quickly recovering his footing, he held his Pasha safe by the throat with one hand, pulled a pistol with the other, and in a moment argued the distinguished prisoner into taking him upon his shoulders. Carried thus by the Turkish officer, he came riding into camp and presented his trophy to his commander, saying, "This is a fine horse I have brought to you, my captain;" and then fell swooning to the ground.

The building over which his descendant, Gabriel, watches is as safe as a fortress. There are only two things which this brave fears. One is the steam boiler which provides the building with heat. Steam is an unknown force in his native land, which even the fiery horse has not yet invaded; so, no matter how often Gabriel is instructed, no matter how often he is reassured, when the steam bubbles and hisses he flees for safety; and to this day, valves, screws, wheels, and radiators are terrifying mysteries to him.

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Gabriel's other dread is—women. Not that he dislikes them; on the contrary, you should see his face all aglow from pleasure when a woman looks at him, and yet "trembling takes hold upon him as upon the inhabitants of Philistia," and he returns to his task as if beaten by an enemy, all discouraged and distraught.

Rightly used and wisely directed, men like Gabriel can become a power among us. Over the various nationalities of southern Europe now coming here in great numbers, such men can wield an influence more potent, perhaps, for the peace of the world than the Hague Tribunal.

Nine men of nine nationalities grasped hands in that Young Men's Christian Association lobby at Hazleton, Pennsylvania, and formed a circular chain like unto the chain formed by the ancient Slavic heroes when they swore fealty to old "Duchan." Thus did we pledge our faith to this new country as we exhorted one another to patience, to justice, and to love.

In leaving Hazleton I was asked by one of its citizens, "What will these foreigners do to America when they get the power?"

My answer was, "They will help you save it, or they will aid you in destroying it. It is very much in your own power whether they shall be 'leaven' or 'dynamite.'"

A MODEL MILK SUPPLY

BY JESSE E. POPE

COPENHAGEN is a beautiful modern city with half a million citizens. Its situation on a fine harbor, its splendid quays, its museums and Tivoli gardens, and its polite and hospitable people, fill the visitor's cup of pleasure to overflowing. He dreads the day of departure, and looks forward with delight to the time when he shall come again. But, fascinating as he finds it all, he will have missed the thing that makes Copenhagen unique among cities if he does not become acquainted with its splendid system of milk supply. If he spends some days in the city, he must become aware of the excellence and abundance of the milk and cream which come upon the table even of a hotel of modest pretensions; and if he looks beyond his abiding-place, he will find this same excellence and abundance in the cheaper boarding-houses and in the home of the lowliest workman. In a students' boarding-house, where, in 1906, I spent nearly three months, paying fifteen dollars a month for a room, heat, light, and board, we had cream for our coffee, and at each of the four meals fresh milk in unlimited quantities was on the table. For in Copenhagen milk and cream are sold at prices so reasonable as to put them where they rightly belong, among the necessaries.

Nature has been prodigal in her gifts to Copenhagen, and her people deserve no particular credit because they are born gracious and hospitable; but to turn the attention to the prosy and difficult problem of furnishing a prime necessity in a fresh and pure state, at a price so low as to put it within reach of all, is a work of deliberate will, is the work of the good citizen part of us, if you please; and that Copenhagen has done this is, in my opinion, a greater distinction than anything else she can boast. If one will visit the central plant of the pioneer of this good work, Kobenhavns Maelkeforsyning (The Copenhagen Milk Supply Association), and some of the dairies which furnish it, he will understand why the milk supply of Copenhagen is acknowledged to be the best in the world, and has been adopted as a model by many other cities of Europe.

Thirty years ago the milk supply of Copenhagen was as bad as it could be. Thousands of cows were kept in filthy city stalls, and were fed the year round on the offal from breweries. Nor was the milk from the country immediately around the city much better; barns were

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filthy, and the cows were diseased and badly fed. Inspection there was none, and milk was adulterated beyond recognition. The railways refused to transport it, and the area which could be drawn on was so restricted that milk was dear as well as poor. Since that time Copenhagen's population has doubled; but its milk consumption has increased fivefold, until now every man, woman, and child consumes, on an average, four-tenths of a quart (nearly a pint) daily. A striking contrast is afforded by Manchester, where the daily milk consumption per person is only a little over one-quarter of a pint. Well does an English writer say that, as there must be many people in Manchester who "use much more than half of half a pint for each member of their families" and "would give more than that to the cat, there must be many children who go without this almost necessary food"—a fair deduction.

The story is told, and it is a true story, that one morning in 1878 Hr. Busck, an enterprising business man of Copenhagen, noticed that one of his workmen looked down-hearted. On being questioned, the man replied that his baby, always delicate, was very sick. "With truly good milk," he added, "I think we could manage to raise him; but where is one to find it in Copenhagen? This morning the liquor dealer who has been letting me have milk refused to sell it to me any longer because I buy no liquor." Moved by this harrowing tale, Hr. Busck wrote a letter the next morning to some of the leading men of Copenhagen, telling them the workman's story, and asking them to meet to talk over ways and means to overcome the evils it had so vividly brought home to him. The outcome of this appeal was the formation, in April, 1878, of Kobenhavns Maelkeforsyning. The new society took for its motto, "Ren Mealk af sunde Koer" (Pure milk from healthy cows). It announced at the outset that all profits above five per cent should be devoted to improving the supply and reducing the price of milk.

It had already obtained the co-operation of the physicians, the scientists, and many other leading citizens; it now proceeded to enlist those on whom the real success of the undertaking must ultimately rest—the farmers of the surrounding country. The society began operations in a cellar with a small quantity of milk at its disposal. The railways were soon persuaded that it was for their interest to transport milk, and farmers were slowly brought to realize that they could put their milk business on a better-paying basis by becoming suppliers to the society. A better price of milk was promised them; but, on the other hand, its production was to be placed under the absolute control of the society. That the society has succeeded is shown by the fact that to-day the railways co-operate with it in every possible way, and forty farmers with five thousand cows have accepted its conditions, and furnish it with milk. The small cellar has grown into a splendid establishment, with all the necessary equipment for up-to-date milk supply.

The following principles form the working basis: (1) Only milk from healthy cows shall be sold. (2) In handling the product, from the time of milking until the moment of sale, scrupulous care shall be exercised. (3) During this interval the milk shall, by the free use of ice, be kept absolutely fresh; and the society shall take all necessary precautions to prevent any alteration in its purity or value. (4) Under no circumstances shall the price of milk be so increased as to put a sufficient supply beyond the reach of the poor, for in that case the society's efforts will have done more harm than good.

In order to carry out these ideals, a complete revolution in the production and handling of milk had to be brought about. Stables were rebuilt and old ones cleaned and disinfected, and careful instructions were given as to housing in general. Briefly expressed, the following are the principal regulations in force at the present time: Objectionable fodder stuffs are interdicted, and a general food regimen prescribed. The cows and such calves as are to be kept for cows are submitted to frequent tuberculin tests, and those found to be infected are to be isolated, and to be disposed of

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as soon as possible; nor is milk from these or any other sick cows to be sent to the company. Careful directions as to cleanly milking are laid down. To insure proper cooling of the milk, each supplier is required to put up the necessary amount of ice. Sickness in the family of the supplier or among his workmen is to be at once reported; and as long as it continues, all milk must be kept at home; but it shall be paid for by the company. It is the policy of the company to encourage co-operation for good milk by bearing the burden of incidental losses instead of throwing it upon the individual producers.

To carry out these provisions the society employs veterinarians to visit each dairy twice a month, inspect every cow, and report the number of cows in milk, the number in repose, the number sick, together with the nature of their malady and the disposition made of their milk, and the general condition of the dairy. An inspector is also sent around to give advice as to general management and to report as to how far rules are observed. Furthermore, a skilled dairymaid is employed to visit the dairies and to give instruction as to cleanly milking, the cleaning of milk utensils, etc. This force of inspectors co-operates with the city health authorities and reports regularly to them.

The company furnishes all cans and cleans them before returning. The milk is shipped in specially constructed vans, and when necessary refrigeration is employed. The milk is delivered twice each day to a splendid central plant, where the most modern scientific appliances are employed, and everything is scrupulously sweet and clean. Each can of milk, when taken into the factory, is weighed, and a sample of the milk is taken for the purpose of determining its fat content and purity; it is next tasted to determine its sweetness and freedom from all taint; and, lastly, its temperature, which must not be above 50 degrees F., is taken. All milk which does not pass these tests may be set aside for other purposes or returned to the supplier. It is never sold as fresh milk. To show how splendidly the farmer has responded to these rigid demands I need only state that, on my visit to the factory, I was told that for twenty-seven years not a single can of milk had failed to pass inspection.

The milk is of three classes: (1) That for general consumption, consisting of whole milk and partially skimmed milk—that is to say, milk from which the cream has been removed after it has been on ice for twelve hours, and which contains one per cent butter fat; (2) children's milk (Bornemaelk); and (3) infants' milk (Spaede Borns Maelk).

After the milk has passed inspection it is subjected to special filtration and put in cooling vats. The infants' milk, obtained from cows specially selected and cared for, undergoes further filtration, is variously modified to meet the requirements of nurslings, and is put up in bottles of such shape and size as to be suitable for nursing-bottles; and only enough is sold at one time to furnish a supply for twenty-four hours. The children's milk is obtained from special herds, is more thoroughly filtered, and is sold only in bottles. The milk for general consumption is not bottled, as the company holds that the extra cost and the breakage of bottles would raise the price out of proportion to the benefits gained. Frequent examination of the milk bears out this contention. As it is delivered ice cold at the door, and sufficiently often to do away with the necessity of keeping it long before consumption, the need of bottling is reduced to a minimum. The company does its own retailing, principally from wagons, the doors of which are locked at the factory, and from which the milk is drawn off by means of faucets, thus making it impossible to tamper with it. The same method of locking up the milk is employed in the retail depots. How strikingly does this compare with the custom prevailing in many parts of England, where the open milk-can, with the "milk warm from the cow," to satisfy the demand of the suspicious consumer, and the dipper hanging on the outside, is carted on two wheels down the street! It is unnecessary to contrast the Copenhagen way with the deplorably slack methods of retailing in our cities.

How well the wants of the consumer

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are studied and met is shown by the following table:

	Per Quart. Ore.	Cents.
Cream for whipping (Piske Flode)	108	28
Cream No. 1	84	22
Cream No. 2	64	17
Whole milk, unbottled	16	04
Half skimmed milk, unbottled	8	02
Buttermilk, bottled	10	02½
Children's milk, bottled	20	05
Infants' milk, modified, bottled	35–45	09–11½

These prices are maintained the year round, and are displayed on bottles and wagons, so that all who run may read. The farmer receives a net price of 11 ore per quart for ordinary whole milk and 13 for children's milk, so that the difference between the price paid him and that charged the consumer is in one case 5 ore (1.3 cents) and in the other 7 ore (1.8 cents). Special tickets are distributed to those in distress, entitling them to obtain milk either gratuitously or at reduced prices, while hospitals and children's homes are also supplied at a reduction. Furthermore, the furnishing of excellent milk from which a part of the cream has been removed enables the poor to enjoy the essential benefits of a milk food. Through the valuable educational work of Docent Fjord and his successors, even wholly skimmed milk has come to be recognized in Denmark as a wholesome, nourishing, and exceptionally cheap food; and much more can be urged in favor of this partially skimmed milk. In 1906 the society sold nearly one-half as much of this milk as of ordinary whole milk, a fact of deep significance to us Americans; for here whole milk is often sold at a price absolutely prohibitive to large masses of the people.

The admirable supply of infants' milk is under the control of a special committee. In its production and preparation no expense or care is spared; and it is sold at so low a price as to be within reach of the masses, while to the poor it is furnished gratuitously. Dr. Henri de Rothschild writes: "If Copenhagen is the one of the large cities of Europe where in all seasons, but notably during the extreme heat, the mortality of nurslings from gastro-enteritis is least, she owes it to the intelligent organization of her dairies, to the high commercial probity and the activity of their directors, and finally, above all, to the happy initiative of the promoters of Kobenhavns Maelkeforsyning."

Not content with the mere excellence of its milk supply, the company takes a human interest in all its employees, furnishing them with dairy products at reduced prices, and putting a premium on loyal service. It employs about two hundred boys to deliver the milk from the wagons. They have all been pupils of the public schools, and are chosen from honest and thrifty families. An inspector visits their homes, and reports are made each week to the parents on the promptness and politeness with which they do their work.

In this article I have confined my attention to Kobenhavns Maelkeforsyning; and while it is true that it furnishes only a part of the 200,000 quarts sold daily in Copenhagen, it has been the pioneer and has set the standard to which its competitors have been forced to come; and it is to this company that Copenhagen owes the distinction of being, to quote Dr. Rothschild, "the city of Europe best supplied with milk and most richly endowed with model dairies."

The secret of this wonderful success lies in the spirit of the milk suppliers of Copenhagen, who, while not neglecting their business interests, have steadily regarded their work as a patriotic service. It is to be hoped that the men engaged in supplying milk to our own cities will come to take the same view of their high calling, for on this depends the ultimate solution of the problem of obtaining a pure and abundant milk supply.

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THE MELON AND THE BISHOP

BY MARY PARKINSON

IT was very odd the way it happened; indeed, it was odd it should have happened at all, for everybody seemed to think alike about the Bishop. Even Mandy, who has a most profound philosophy of life and a very critical sense, agreed that—"Yes, ma'am, he de right soht o' man, dat Bishop; he ain't de punky-pious kind, a-lookin' to heaven all de time wid his hands a-folded; no, ma'am, he just right te suit me, ma'am; I done watch him when he come home from his fishin' yeste'day (I wah a-standin' at de gate), and he done say, he sez to me dis-way-like, 'Evenin', Mandy,' sez he, 'I've a fine string of fish here, great luck for one day,' and he looked kinda seraphim-like at me, he wah so pleased—yes, ma'am, he try suah-enough to be a man *first*, and den he just scatters de fragments!" Now, Mandy's way of seeing the matter (Mandy is my old negro mammy) seemed universal, and when I first came to Huyberton from the South, the new Bishop had already been placed high upon a pedestal. Mandy said to the last that the whole incident of the melon "was just force o' cunundrums, ma'am, fo' you can't 'most always tell just what de good Lo'd have in view, noways, ma'am."

Now, Huyberton is an ancient town on the banks of the Hudson chiefly given over to the descendants of Dutch householders. These descendants, when they find a sympathetic audience (as there are few desires so overmastering as to impart knowledge), open the flood-gates of History and dilate upon the heroes and heroics of early Huyberton; of its strategic financiers, its orator statesmen, but chiefly of its thrifty and responsible housewives, who, properly immersed in the problems of the household, never allowed themselves to indulge in alien thoughts between breakfast and dinner, and who could discourse at length upon domestic experiences and culinary incidents, somewhat abstruse to the lay mind perhaps, but of vital interest to the average Huybertonian. Sometimes Mandy's patience would give out, though she never showed it to a Huybertonian—she was far too wise for that—and she would exclaim: "May be so, may be so, ma'am, but dey nevah have no such beaten biscuits up heah, nohow, as we done have on de Easte'n Shoh."

The Huybertonians, however, felt strongly that the world had never fully realized the extent to which fortune had favored them, and they had a laudable desire to enlighten us all, including the Bishop. They would have repudiated indignantly the suggestion that "nearness" was or ever had been a Huybertonian trait, but it was at least considered good form to profess a proper esteem for the solemn warning of the text, "To him that hath shall be given."

Thus when old Mrs. Van Sucken, of unimpeachable ancestry, determined to give a dinner to the Bishop, the town was stirred to its depths in wondering what she would have and how much she would see fit to spend. But there was something more about the giving of this dinner to arrest attention, for it seemed a graceful way of bowing to circumstances. Some years before a most regrettable incident had occurred, which had shaken the harmony of Huyberton to its foundations and divided it into two camps of surprising energy.

Mrs. Van Sucken was the proud possessor of a famous peach tree, the fruit of which, it was a deep-rooted conviction, had never been surpassed from Florida to California, though Mandy insists, "It ain't no propeh soil heah fo' peaches, nohow!" Still, most Huybertonians were considered infinitely unworthy of the privilege of partaking of the fruit; so, when, one morning, a basket of these historic peaches was sent to the new Bishop (born and bred far, very far indeed from Huyberton), it was generally conceded a valuable bit of testimony as to his suitability to the new surroundings. But alas for the discrepancy that exists between intention and fulfillment! Mandy speaks of it often as "de divings of de devil, ma'am."

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The Bishop that very morning, as it happened, was taking an early train to join his family in the mountains, and, not wishing to add another bundle to his already large supply of luggage, hastily scribbled "With kind regards" on his card, and sent the peaches to an invalid, Miss Van Eyck, living next door! Now, Miss Van Eyck, possessing the same sympathies and same virtues as the rest of the world, and having been forbidden to touch peaches by the solemn warning of her doctor, determined to impress her merit upon her friends, so, inscribing her name and "With love" on a card, she sent the basket of delectable fruit to Mrs. Nichols, who happened, so Fate decreed, also to be an intimate and firm friend of Mrs. Van Sucken, the proud owner of peach trees. But just as the invalid's messenger reached the green hedge surrounding Mrs. Nichols's house, he saw Mrs. Van Sucken unconsciously approaching. The messenger's expressionless calm, however, betrayed that he was innocently unaware whence the fruit had originally come, so the meeting at the gate proved a rude awakening to each in turn. "Sakes alive, ma'am!" said Mandy, who seems always to be at hand at the most dramatic moments, "you nevah see such freezin' ferocibility-like! I jus' happen' to be goin' by when Miss Sucken, she looked at de card on top de basket, and, my! ma'am, de battle, murder, and sudden-like death de Bishop talks about to de chu'ch, well, dat's justa de way she looked! Dat boy messenger, ma'am, he must 'a' ben crushed like to de bone!" Indeed, Mrs. Van Sucken stood transfixed! The shock of discovering how lightly her precious, most precious, offering of fruit had been treated was almost beyond belief! The shock had gone too deep for argument or reasoning, but it shall at least be softened to the reader—enough to dwell upon Mrs. Van Sucken's suffering pride. After this, what seemed a confraternity of crime, there was awakened both in the Bishop and Mrs. Van Sucken a burning sense of injustice, and Huyberton remained divided in its sympathies.

All this, however, had happened some years ago, but it explains in part why the intention of Mrs. Van Sucken to give the Bishop a dinner commanded the instant admiration of Huyberton and diffused an atmosphere of excitement which held the spectators breathless. Mandy's admiration for the hostess was strongly aroused, and she had to resort to the Bible for proper language to express her approval. "I always did say, ma'am, dat psalm 'pealed mostest to me of all, about de meek bein' puah in de heart and de peacemaka's a-winnin' de home-stretch."

Now, it might reasonably have been supposed, considering Mrs. Van Sucken's never-to-be-forgotten ancestry, that she could possess no domestic disabilities on such an occasion, but there had come to a neighbor the day before a beautiful *candied* melon from New York, and Mrs. Van Sucken had one of those moments of marvelous intuition which is the special privilege of her sex, and shows itself superior to all the usual methods of procedure. *That melon*, she determined, should decorate her table for the Peace-dinner. It would be a graceful tribute to her old enemy to have the table as exquisite as possible and—it would also save several dollars in the matter of decoration, thought this thrifty housewife. Note the word *decorate*, for the melon should be used for ornament solely, not for use and consumption. She would promise, if there proved any hesitancy on the owner's part, to return it intact the following day. The owner, however, in spite of a deep respect for Mrs. Van Sucken's ancestry, proved at first a difficult problem, as she refused outright to lend her treasure. But, being assured that the melon would be returned safe and whole next day, she finally consented, and Mrs. Van Sucken, with satisfaction and the melon, vanished in triumph behind her door.

The dinner promised to be a great success, though Mandy insisted "Dey don't know nothin', nowise, ma'am, about de scientephysic way of cookin' chicken up heah; why, dey don't use no fryin'-pan at all, and lets de best of de juice drip right through a kinda comb-like pan dey has, and dere ain't nevah no rich-like brown gravy at all. No genteel folks on de Easte'n Shoh would eat dat

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nohow, ma'am, deedy dey wouldn't." However, the Bishop seemed to enjoy it all, and, had social conditions permitted, he would have emphasized his entire approval of the affair by partaking twice of each course—for he had a palate, the Bishop! His graceful attitude in overlooking any past disagreements argued a rare power of sympathy and tact, and all promised well.

Now, it may seem to the reader as though the Bishop was almost a victim of some unknown conspiracy, for as soon as he took his seat at the right of his hostess his eye fell on a large and luscious candied melon of a most soothing green color, which had been placed directly in the line of his vision, and he made a mental note that with such a delectable sweet before him he would refuse any suggestion of ices and show that he intended to do the right thing this time at any cost, for even now the memory of the incriminating peach basket could upset his mental equilibrium! As he refreshed himself with a cooling beverage in a long glass he reflected that it was a curious coincidence that, in going to the length of this unheard-of extravagance (as a Huybertonian) for her dinner and his especial benefit, his hostess had hit upon his favorite delicacy. Well! his old enemy and new friend should not fail to note his appreciation at the proper moment.

Thus the ices and cakes were refused by the Bishop with a pleasing sense of righteousness, and when Mrs. Van Sucken finally glanced around to assure herself that the guest of honor had actually refused the hot-house grapes, and to mention the fact that he was eating no sweets, the Bishop, not stopping to consider, and little suspecting the dreadful truth, dug his spoon deep down into the forbidden fruit in front of him, and exclaimed, in a voice which implied that he was entire master of the situation, "I will have some of *this!*" Mandy's after-report of this tragic circumstance (she had consented graciously to help serve the dinner) claimed (and I am told her imagination played havoc with the account she gave me) that—"Miss Sucken's conster-damnation was *terrible* fluent-like, ma'am; she done tell de Bishop right dar he wahn't no David to eat de show-bread, at least dat's what she meant, though them wahn't just her fixin's to de words. And de Bishop? Why, he war just transfixiated! His big eyes, dey blazed a minute behind his glasses, and his face turned awful kinda white sudden-like, but, ma'am, he must suah thought of some golden text, foh he just smiled so sweet and answered kinda soft-like, I couldn't rightly heah what he said, but he had his own way of showin' he wah a suah-enough Bishop. De whole incidental, ma'am, it wahn't no pleasant sight for to see, I assures you of dat, special when you can't no-way, bein' just Mandy, go tell dat old Miss Sucken she nothin' but a half-breed pepper tree nohow." Mandy's view of the matter and her picturesque language in regard to it were, of course, much exaggerated; nevertheless there was undoubtedly an undercurrent of feeling, in spite of well-bred efforts on both sides to conceal the fact. So alas for the void between precept and practice! The peace-offering had proved a two-edged sword! Huyberton was again divided against itself, and the breach, instead of having been bridged, had been widened for all time. Some said that no hostess should have food on her table which she didn't expect her guests to eat, and spoke of the duplicity of woman. Others felt that the Bishop lacked reasonable caution and true chivalry in partaking of what was not offered. But the important point to Mandy was that in Huyberton the incident awakened no mirth and was taken "terrible childish-like, ma'am."

The Bishop himself, however, now a stout, middle-aged man and a bachelor, has become philosophic, and reflects sometimes on the strange trend of circumstances which allows the same woman to show an unholy rage, first openly for refusing what is offered, and then silently for accepting what is offered—but that's just what might be expected of a woman, anyway!

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A HISTORY OF THE JESUITS[1]

THE opening volumes have appeared of what promises to be a most notable as well as a really monumental literary enterprise. It is a documentary history covering in the fullest detail the activities of the Society of Jesus from its organization to the present day. The stupendous influence exercised by the Jesuits, particularly as pioneers of Christianity and civilization in barbaric lands, has long been recognized, and has been brought into clear relief by the writings of Parkman, Shea, and other historians. But, owing in part, no doubt, to the immensity of the subject, and in part to the impossibility of obtaining access to the necessary material, jealously guarded in the Society's archives, there has been nothing like a complete survey of the labors of this great missionary Order. It is precisely this that the present work plans to make, in a series of many volumes based both on unofficial and official sources, and published under the auspices of the Society itself.

The task of compilation and narration is to be intrusted to a number of scholarly writers, each of them responsible for a limited yet extensive portion of the work. Thus, the history of the Jesuits in North America will be subdivided into three series, one dealing with the Jesuits in French North America, another with the Jesuits in Spanish North America, and the third with the Jesuits in British North America, including Canada after its cession to Great Britain. This third series is now in process of publication; is from the pen of Father Thomas Hughes, a learned member of the Society of Jesus, and already known as a writer on Church history; and will require, it seems, at least six large volumes. Only two of these have so far been published, and one is wholly occupied with source material—documents in English, French, Italian, and Latin, corroborative and illustrative of statements contained in the volume of text. This fact itself bears striking evidence to the validity of the claim that the work will be executed in accordance with the exacting requirements of modern historical scholarship; and further evidence to the same effect is to be found in the manifest zeal shown by Father Hughes to make himself master of his subject. "There is nothing of consequence," he justifiably writes, "which we have not endeavored to draw directly from its source."

His discussion of the sources and of previously published literature on the Roman Catholic Church in general and the Society of Jesus in particular is most helpful, albeit occasionally punctuated by caustic comment that will scarcely be relished by the admirers of certain well-known Protestant writers—Parkman and Bancroft among the number. Indeed, the one serious defect of a study which in almost every other respect is deserving of nothing but praise is the partisanship at times exhibited, even when purely Catholic topics are under examination. This mars, for example, Father Hughes's account of the seventeenth-century controversies between the regular and the secular priests in England, and is still more apparent in his treatment of the relations between the Jesuits and the authorities of Maryland, with the early history of which province his present volume is chiefly concerned. As every student of the subject is aware, the missionaries got on none too well with the second Lord Baltimore, Catholic though he was. They claimed sundry rights and privileges that conflicted with his ideas of his prerogative as Lord Proprietor, and a bitter struggle ensued, culminating in 1640 in the seizure of Jesuit property. Most historians take the view that Baltimore was in the right, especially as the granting of the Jesuits' demands would in all probability have led to a revocation of the Maryland charter and the consequent destruction of what was then the only sure haven for Catholics on English soil. But Father Hughes warmly espouses the cause of the priests, and attacks Baltimore in the language of unrestrained

[1] The History of the Society of Jesus in North America, Colonial and Federal. By Thomas Hughes. Text, Vol. I, 1580–1645. Documents, Vol. I, Part I, 1605–1838. The Burrows Brothers Company, Cleveland.

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indignation, drawing a picture of him that is in sharp contrast with the commonly accepted portrait.

At the same time it must be said that he supports his indictment with evidence that will have to be carefully weighed by all future writers on colonial Maryland. And in various other ways he has enlarged the fund of available knowledge concerning the political and religious beginnings of America. His preliminary chapters draw attention to a fact which has been greatly neglected—namely, that long before the first Lord Baltimore founded Maryland the English Catholics dreamed of establishing colonies in the New World where they might be free from persecution. Baltimore's first and futile experiment in colonization, the Newfoundland settlement, is made the subject of exhaustive inquiry on the basis of sources hitherto untouched. New light is thrown on the careers and characteristics of the Maryland missionaries, particularly Fathers Andrew White and Thomas Copley, and on the internal workings of the Jesuit organization of their day. Jesuit enterprise in the West Indies—another neglected field from the standpoint of historical investigation—is also carefully examined, with excellent results. Emphasis is placed on the influential part played by Catholic trading companies in assisting the Church to establish foreign missions.

In short, although the subject matter proper of Father Hughes's first volume of text is simply the ecclesiastical history of Maryland from its founding until 1645—the brief period of sixteen years—he contrives to incorporate much other information of great value to the student of early America. It is to be hoped that in the volumes to follow he will adopt a less censorious and disputatious tone, and also succeed in drawing his narrative somewhat more closely together than is the case here. Its readability will then be greatly increased without any impairment of its intrinsic worth.

THREE YOUNG POETS

FROM the hands of young men have recently come three books of verse which show some immaturity, but also promise of good work in the future. As a rule, the volumes of verse which drop from the presses nowadays in such great numbers are entirely correct so far as form is concerned, well-bred in manner, but entirely commonplace. The two volumes from American hands are rude in spots; they are occasionally touched with the self-consciousness of youth, with the striving to get out of the beaten track rather than easy and confident departure from it. These defects, however, may be a part of the strength of these young writers, and may be accepted with cheerful hopefulness by those who find, as the writer does, no small promise in both books. Mr. Neihardt has shown considerable daring in some of the poems in "A Bundle of Myrrh." [1] It is to be hoped that he will not make the mistake of thinking that nudity is strength, and that in order to show that one is independent and virile he must exhibit all his emotions unclothed rather than clothed upon by the imagination. It is well to remember that only a Rossetti can venture to describe a "Jenny," and that what will survive of Rossetti is not an excess of passion, but restrained beauty. The quality of Mr. Neihardt's work at its best is brought out by these verses:

[1] A Bundle of Myrrh. By John G. Neihardt. The Outing Publishing Company, New York.

COME BACK

Come back and bring the summer in your eyes,
The peace of evening in your quiet ways;
Come back and lead again toward Paradise
The errant days!

Of old I saw the sunlight on the corn,
The wind-blown ripple running on the wheat;
But now the ways are shabby and forlorn
That knew your feet.

Forget the words meant only by my lips!
Could you not understand
The language of my fevered finger-tips
When last you took my hand?

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His feeling in touching a deeper chord is brought out in these finely toned verses :

RESURRECTION

There—close your eyes, poor eyes that wept for me!
Pillow your weary head upon my arm.
You need not clutch me so, I will not flee;
Here am I bound by no mere carnal charm.

At last I am not blind, for I can see
Through your mere flesh as only spirit can;
I feel at last the world-old tragedy,
The sacrifice of woman unto man.

In that far time when my first father sought
To cool the strange mad fever in his veins,
Seeing how fair the creature he had bought
With straining sinews and wild battle pains;

Then was this moment of your anguish sown,
And you have reaped but do not understand.
How frail and thin your blue-veined hands have grown,
How trustingly they clutch my guilty hand!

The story of the world is in your face;
I gaze upon it, hearing through dead years
The wailing of the women of the race,
The melancholy fall of many tears.

In many a Garden of Gethsemane,
Sweet with strange odors, redolent of bliss,
Again is played the human tragedy
With Judas waiting in the dark to kiss.

Not only upon Calvary has died
The patient tortured Christ misunderstood;
Over and over is He crucified
Wherever man besmirches womanhood.

I who have laughed too long at sacred things,
Who felt no god about me in the gloom,
Now hear a Something mystical that sings
Sweeter than love, yet terrible as doom.

In your frail face I see a glory grow
That smites me, guilty, like a burning rod!
I kneel before you, suppliant, and know
That your thin hands may lead me unto God!

Ivan Swift's "Fagots of Cedar"[1] betray their environment, for the breath of the woods is in them and the perfume of the cedar, though there is nothing to suggest that they have come out of an ancient chest. On the contrary, they are what would be called up-to-date poems, with an occasional suggestion that they were brought up to date rather by a deliberate determination than by any push of the imagination. It must not be inferred, however, that there is any lack of sincerity in these poems; for while there is at times a touch of self-consciousness, there is throughout the evidence of genuine feeling. Mr. Swift loves the things about which he writes. He knows them at first hand, and he is anxious to express them as he sees them. He can make a little picture with nature as a background in the best manner; that is to say, without strain or effort of fancy and with freshness and sincerity of phrase :

STAGE OF THE WOODS

The glow of the moon's low rim
Creeps up through the trees to the sky;
And the night is a deep, sweet hymn,
To the lone doe sauntering by.

A frail, lithe shape at the spring—
A quick, strange flash in the night!
A leap and a keen, hot sting!
And Death walks weird in the light.

That he has imagination of the plastic kind is evidenced by a little poem which those who like will like very much :

SEAL OF THE NORTH

Ages ago when the Dawn first lifted,
Audrey, you lay in the far lake-land—
Under the pines where the sands were sifted,
And touched my untouched hand.

Your hair was there as the beach-grass blowing;
Your eyes—and the sea-wet stones were those;
Your flesh was one with the soft surf flowing,
Your blush with the frail wild-rose.

Your blood was drained from the North-sun's setting,
Your grace from the virgin-white birch-tree;—
You breathe with the pure, cool breeze begetting
The Spring's sweet ecstasy.

When Mr. Alfred Noyes's early volume appeared, The Outlook welcomed it as showing genuine poetic talent, and as adding to the stock of really good verse which slowly accumulates in these days when active interest lies for the most part in other directions. Mr. Noyes, as readers of The Outlook will remember, is a young Englishman; an Oxford man, formerly an athlete, who has published four or five small volumes in England and two volumes in this country. His latest volume, "The Golden Hynde,"[1] contains a group of poems which may be called lyrics without violating essentially

[1] Fagots of Cedar. By Ivan Swift. The Outer's Book Press, Milwaukee.

[1] The Golden Hynde and Other Verses. By Alfred Noyes. The Macmillan Company, New York.

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the meaning of the word—poems, that is to say, which have the singing quality. It will be interesting to compare the quality of Mr. Noyes's imagination and his diction with the quality and diction of the two young American poets from whom quotations have been made above:

IN CLOAK OF GREY

I

Love's a pilgrim, cloaked in grey,
And his feet are pierced and bleeding;
Have ye seen him pass this way
Sorrowfully pleading?
Ye that weep the world away,
Have ye seen King Love to-day?

II

Yea, we saw him; but he came
Poppy-crowned and white of limb,
Song had touched his lips to flame,
And his eyes were drowsed and dim;
And we kissed the hours away
Till night grew rosier than the day.

III

Hath he left you?—Yea, he left us
A little while ago;
Of his laughter quite bereft us
And his limbs of snow:
We know not why he went away,
Who ruled our revels yesterday!—

IV

Because ye did not understand
Love cometh from afar,
A pilgrim out of Holy Land,
Guided by a star;
Last night he came in cloak of grey
Begging! Ye knew him not! He went his way.

Comment on Current Books

Mrs. Alice Freeman Palmer

Mrs. Alice Freeman Palmer was not, in the essential elements of her character, in the least like Mary Queen of Scots; but in her irrepressible and variant vitality she answered well to Richard Henry Green's famous miniature of the vivacious and entrancing, though alas! conscienceless, Queen. "Her beauty, her exquisite grace of manner, her generosity of temper and warmth of affection, her frankness of speech, her sensibility, her gayety, her womanly tears, her manlike courage, the play and freedom of her nature, the flashes of poetry that broke from her at every intense moment of her life, flung a spell over friend and foe which has only deepened with the lapse of years." Behind all this there was in Mary Queen of Scots an uncontrolled passion, sensual and cruel, breaking out at times in incredible acts of deceit and cruelty; there was in Mrs. Palmer a high resolve, a steadiness of purpose, and an unaffected and dominating piety. To paint the portrait of a character so rich in its resources, so changeable in its moods, is the despair of the artist; no portrait of Mrs. Palmer is satisfactory. To describe her may well be the despair of the biographer. Intellectual clearness requires analysis, but the beauty of the character is destroyed by analyzing it. If any one could do the impossible, it would be Professor Palmer. This not merely because he was her husband: the husband does not always understand his wife even when he is devotedly attached to her, indeed sometimes understands her not so well as do less prejudiced observers. Nor because he and his wife had similar temperaments; for, as he has himself pointed out, their temperaments were radically different. But because nature has endowed him with unusual power of insight, and expert studies in philosophy and in literature have added thereto trained ability to analyze character into its constituent elements and to understand its unanalyzable play of emotion. The biography which he has written[1] is a mirror in which Mrs. Palmer in her changing moods is reflected. It is as if she had surcharged his pen with something of her own seriousness of purpose, passion of holy indignation, receptive sympathies, keen and kindly humor. As one reads this book, which is even more a portraiture of her character than it is the story of her life, if he has known her living, he finds himself sitting again by her side, catching the contagious influence of her merriment, seeing with her eyes the inspiring ideal which was her constant companion, and anew quickened by the ever unsatisfied ambition for service which was the impelling power of her forceful life. Professor Palmer has been criticised in certain quarters as being somewhat too intimate in his self-revelations. He could not have painted her as she was if he had maintained the cold and self-conscious reserve which is characteristic of the Puritan temper. The occasional glimpses he gives of his own inner life, in hints he gives of hers, impart a reality to the portrait which it would not otherwise possess. It may not be well to wear one's heart upon one's sleeve, but neither does modesty

[1] Life of Alice Freeman Palmer. By G. H. Palmer. Houghton, Mifflin & Co., Boston. $1.50.

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require that one lock it up in a dark closet. To those who knew and loved Mrs. Alice Freeman Palmer this book will be a friend; to those who knew her not it will be a revelation of a great soul and an inspiration to noble living.

Passing Protestantism and Coming Catholicism

This is written in a charming style. It is animated by an excellent spirit, and its ideas and ideals are presented in attractive attire. Its title indicates its theme. Is it true that Protestantism is passing and Catholicism is coming? This depends upon what we mean by Protestantism and Catholicism. If by Protestantism is meant individualism in religion—that is, that religion is a purely personal matter between the individual soul and God, with which no other individual has concern—then it is passing. If Catholicism means the embodiment in religious institutions of the catholic spirit, broad-mindedness in faith, respect in every religious organization for the sincere faiths and the devout rituals of other religious organizations, then Catholicism is coming. But if Catholicism means the doctrine that Jesus Christ established an ecclesiastical organization, and that loyalty to the Master requires that every disciple should attach himself to that organization, then Catholicism is not coming. If Protestantism means that Jesus Christ simply imparted and still imparts to all who believe in him a new spiritual life, and that he leaves them perfectly free to form their own organizations, frame their own creeds, and establish their own rituals, then Protestantism is not passing. On the contrary, Modernism in the Roman Catholic Church indicates the development of this spirit of life and liberty even in the Church which has been most bound by its traditions; and, on the other hand, the High Church doctrine of an exceedingly hierarchical organization makes no headway even in the Episcopal and Lutheran Churches, and is but little known outside those two denominations. We wish that Dr. Newman Smyth had defined a little more clearly what he means by the Catholicism that is coming. Perhaps, however, he would say that a pervasive spirit of Catholicity cannot, in the nature of the case, be accurately defined. Certainly The Outlook heartily agrees with the conclusion to which, in the closing pages, he conducts his readers: "Well may all denominations of Protestants take to heart these words which many years ago a peacemaker in the Roman Catholic Church, the profound and devout historian and theologian Mohler, wrote in his 'Symbolism:' 'Both communions should stretch out a friendly hand to one another in the consciousness of a common guilt. This open confession of guilt on both sides will be followed by the festival of reconciliation.'" To such an irenic result such volumes as this[1] lead, and for this reason, whatever criticism may have to say about certain details, every such volume is to be welcomed as a contribution to that Kingdom of God one of whose qualities is certainly unity of spirit, and in the consummation of which that unity of the spirit will be both embodied in and manifested by a unity of organization. The era of individualism is passing in industry, in the State, and in religion; the era of brotherhood is coming in industry and in the State; and surely the Church, which now by its sectarian divisions delays the coming of brotherhood, should seek to find a way to heal these divisions and to interpret to the world what brotherhood in the life of reverence and love really involves.

The Process of Government

As is well known, the usual way of interpreting social phenomena is in terms of causation—some sociologists emphasizing the influence of the feelings and faculties of the human beings who make up society, others emphasizing the influence of ideas and ideals. Now, however, we are told[2] by Dr. Arthur F. Bentley, of Chicago, that this method of interpretation is altogether wrong and really pernicious. The thing to do, in his opinion, is to abandon all effort to explain why society functions as it does, and be content with describing how it functions. Or, as he states the case after nearly two hundred pages of scathing but scarcely convincing criticism of Spencer, Small, Dicey, and other sociologists and political scientists—"The more you deal with motives the more complex they become. And with them you go into the labyrinth, not into the light." In the case of government, the phase of social activity specially under review, all that is requisite, or even possible, is to examine and analyze the "raw material," which is to be found, not in the "character of the people" nor in their "feelings" and "thoughts," but in the "actually performed legislating-administering-adjudicating activities of the nation, and in the streams and currents of activity that gather among the people and rush into these spheres." It then develops, according to Dr. Bentley, that government is simply a phenomenon of social pressure, this pressure resulting from the force exerted by great masses of men.

[1] Passing Protestantism and Coming Catholicism. By Newman Smyth. Charles Scribner's Sons, New York. $1, net.

[2] The Process of Government. By Arthur F. Bentley. The University of Chicago Press, Chicago. $3, net.

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This, of course, hints paradoxically enough at an interpretation in terms of causation, without answering the immediate query, Why do the masses of men exert the force in the way one finds it exerted? Nor is this query answered by Dr. Bentley's further description of government as an adjustment or balance of interests, though here again there is a hint at a causal interpretation. To tell the truth, Dr. Bentley's analysis is no more satisfying than that of other theorists of the "group activity" school, and less satisfying than some, by reason of its impatient, unjudicial tone, to say nothing of its utter elimination of the individual and of psychic elements as causal factors in the social process.

The Duke of Gandia

In his old age Mr. Swinburne has gone back to the field which the Elizabethans worked so thoroughly—the immensely vital, passionate, and lawless Renaissance period in Italy—and he has put his hand on the strongest material which even that period furnished—the history of the Borgia family. The Duke of Gandia[1] is one of the sons of Alexander Borgia, Pope Alexander VI; and the play turns in four brief scenes on the bickerings between Cæsar and his brother Francesco, whose honors and territories he coveted, and involves the murder of the Duke, planned and brought about by his brother, the bringing of the body before the Pope, and, finally, the confession to the Pope of his crime by Cæsar, who ends with a horrible suggestion to his father about his beautiful sister Lucretia. Mr. Swinburne's hand has not entirely lost its power. He has all of his old daring. Webster's "White Duchess" is more terrible in a certain way than "The Duke of Gandia," but not a bit more merciless in its revelation of horrible criminality seated on the throne of the world. Alexander is shown as a man absolutely without faith or moral scruples, living with a woman not his wife, personating God and mocking him at the same time. Cæsar is a villain compared with whom Iago has saintly reserves. But, as a whole, the play is not strong in the old Swinburnian sense. It lacks vitality; it does not convey the powerful spontaneity which pervaded Swinburne's earlier work. The most vigorous lines in the play are put in the mouth of the Pope, and are a plea to his sons to live together in amity and preserve the harmony of the family life:

"God or no God, man
Must live and let man live—while one man's life
Galls not another's. Fools and friends are men
Who play the fiend that is not. Why shouldst thou,
Girt with the girdle of the Church, and given
Power to preside on spirit and flesh—or thou,
Clothed with the glad world's glory—priest or prince,
Turn on thy brother an evil eye, or deem
Your father God hath dealt his doom amiss
Toward either or toward any? Hath not Rome,
Hath not the Lord Christ's kingdom, where his will
Is done on earth, enough of all that man
Thirsts, hungers, lusts for—pleasure, pride, and power—
To sate you and to share between you? Whence
Should she, the godless heathen's goddess once,
Discord heave up her hissing head again
Between love's Christian children—love's? Hath God
Cut short the thrill that glorifies the flesh,
Chilled the sharp rapturous pang that burns the blood,
Because an hundred even as twain at once
Partake it? Boys, my boys, be wise, and rest,
Whatever fire take hold upon your flesh,
Whatever dream set all your life on fire,
Friends."

[1] The Duke of Gandia. By Algernon Charles Swinburne. Harper & Brothers, New York. $1.25, net.

Value and Distribution

Our sympathy goes out to the students who may be required to use Professor Herbert J. Davenport's "Value and Distribution"[1] as a text-book in political economy. Undoubtedly an original and in some ways a stimulating work, it is unduly elaborate, distressingly wordy, and cumbered with a most formidable terminology. Nor does it wholly meet the expectations raised by the preliminary statement that "since the time of Adam Smith economic theory has been in possession of doctrines enough for a reasonably complete, consistent, and logical system of thought—if only these doctrines had been, with a wise eclecticism, properly combined and articulated." There can be no question of the thoroughness with which Professor Davenport has explored the wide realm of economic literature, from the writings of the early classicists to the works of such distinctly modern authorities as Clark, Fetter, and Carver. And on the critical side Professor Davenport displays marked ability. But when he turns from criticism to construction, flaws begin to appear, chief among these being the over-emphasis placed on the importance of the entrepreneur, or enterpriser, in economic life. It may very well be that the earlier economists, like the socialistic economists of to-day, erred by leaving the entrepreneur out of the reckoning, or at any rate by belittling him. But it does not follow that he should be exalted at the expense of the laborer or depicted as the grand determinant of all economic activity. Yet such is the impression left by a careful study of Professor Davenport's pages. It would be ungracious, however, not to recognize the real service he has performed in insisting throughout on the psychological interpretation of economic facts and problems, an

[1] Value and Distribution. By Herbert Joseph Davenport. The University of Chicago Press, Chicago. $3.50, net.

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insistence which makes the complexities of his presentation the more regrettable.

The Foreign Missionary

Incomparably the greatest and most influential movement of our time is the missionary work which the Protestant Churches of Europe and America are now carrying forward in other lands. Their schools, churches, colleges, printing-presses, and hospitals, operated by a veritable army of educated and devoted men and women, now represent an annual outlay of nearly twenty-two million dollars—a little more than last year's expenses of the Presbyterian churches in this country. Yet there is dense ignorance on the subject, not only among people who pride themselves on their knowledge of what is going on in the world, but even in Christian churches. Such a book as this,[1] by a veteran already well known by his books on China and the Philippines, was much needed. Its appearance is timely. It will stimulate the already vigorous Layman's Missionary Movement, for which Secretary Taft recently spoke so warmly at Carnegie Hall. Parts of it are for the missionary himself to help him solve his various problems, parts of it for those who must sustain him in his work, parts also for his ignorant or malicious critics. The tourist in Eastern lands will find this a useful book both in regard to his physical health and as to his conduct among Orientals. "If an unveiled foreign lady in a Damascus bazaar knew the comments which men all about her were making, she would sink with mortification." The humorous as well as the serious side of the missionary's problem comes into view, but his worst difficulty is due to the brutality and vice of men of his own race on foreign ground, and the ignorance which belittles or caricatures him at home. This is a book which not only silences criticism but kindles admiration.

Luther's Letters

Luther's letters are a fair substitute for an autobiography, for there are thousands of them extant. His labors, conflicts, comforts, friendships, his varying moods, his strength, his weakness, his great spirit, his tender heart, are all pictured in the realism of the hour. Yet no collection of them now exists in present-day German, and none but this[2] in English, though Coleridge nearly a century ago could "scarcely conceive of a more delightful volume" than might be made by a selection from them well translated. Miss Currie's volume bids fairly for such approbation. The five hundred letters it contains include a period of thirty-nine years from his ordination to the priesthood to the week of his death in 1546. The Pope, the Emperor, princes, church dignitaries, his fellow-workers and bosom friends, his wife, and many others, each serve to reflect a view of his strenuous, eventful life, both inner and outer, in all the changes of thought, feeling, and experience. Readers of the history of the Reformation are here provided with a most valuable companion-book.

Dictionary of Christ and the Gospels

That this is peculiarly a preacher's dictionary[1] appears in the fact that of the two hundred contributors ninety-five per cent are or have been preachers. While it is complementary to Hastings's well-known "Dictionary of the Bible," it is independent of it, with a large number of new articles, and with a larger range and a distinctive treatment of articles common to both works, in a special aim to meet the preacher's needs. Its amplitude—over nine hundred double-columned quarto pages in the present volume—consists with its aim "to cover all that relates to Christ throughout the Bible and in the life and literature of the world." From five to eleven pages each are given to a large number of articles, and the needs of the studious reader are supplied by an abundance of brief bibliographical pendants. The evangelical point of view is steadfastly maintained, while in some articles—as Resurrection of Christ, Trinity, Virgin Birth—the older views, and in others—as Revelation, Socialism, Vicarious Sacrifice—the newer, are more apparent. The volume is rounded out with an ample supplement containing the estimates of Christ accepted in various periods of Christian history, and his treatment in Jewish and Mohammedan literature. The work is thus as comprehensive as unique.

Freedom and Fellowship

The remarkable Congress at Boston last September, which drew together progressive members of many religious denominations in both hemispheres, has left a worthy memorial.[2] The addresses and papers there presented, and the entire Proceedings of the Congress, are now offered to the public in a handsome octavo of 650 pages, at a price much reduced by private liberality. The list of speakers includes many distinguished scholars and others of international reputation. The subjects presented by them are present-day problems of religion in many lands. The

[1] The Foreign Missionary. By Arthur Judson Brown. The Fleming H. Revell Company, New York. $1.50.
[2] The Letters of Martin Luther. Selected and Translated by Margaret A. Currie. The Macmillan Company, New York. $3.75, net.

[1] Dictionary of Christ and the Gospels. Edited by Rev. James Hastings, D.D. In 2 vols. Vol. I. Charles Scribner's Sons, New York. $6 per volume.
[2] Freedom and Fellowship in Religion. Edited by Charles W. Wendte. International Council, Boston.

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volume includes fifty-five portraits with other illustrations, and letters from many parts of the world. Great credit for it is due to its editor, the Secretary of the Congress.

Erasmus

Since Erasmus was in his prime, four centuries ago, there has been no time so favorable to a just appreciation of him as the present. Few men are able to view both sides of any vigorously controverted question with a fair degree of wise and impartial judgment, and the exercise of such judgment is usually resented by both sides. Only now, in the abatement of theological and sectarian warfare, is Erasmus, the princely scholar, the genial humanist, the religious independent, outside of both the Catholic and the Lutheran camp, sympathizing with each, the friendly critic of each, and abused by each, coming to his deserts—a man of our time, indeed, rather than of that time. A noble character and a charming personality in the hands of a sympathetic biographer produce here a most engaging book,[1] in which the debt of the modern world to Erasmus is duly acknowledged, as well as the fact that the world and the church have something yet to learn of him. Professor Faulkner's memoir is not only adequately appreciative of his subject, but also duly critical, not wanting in humor, and illuminated by ample extracts from Erasmus's famous works.

A Great Expositor

The volumes named below,[2] together with those previously issued, make up eighteen of the thirty which are to compose a series of expository discourses covering the entire Bible, and representing the distinctive life-work of a great preacher. Intent always on spiritual values, ignoring critical questions, and caring supremely for ethical and religious wisdom, fruitful in suggestion and often felicitous in finding water springs in apparently sandy ground, Dr. Maclaren is deservedly valued by those who study the Bible for practical religious uses. They are sold only in series of six volumes.

The Avesta Eschatology

It has long been a commonplace fact in the history of religion that, after the exile of the Jews in Babylon during the sixth century B.C., their religion adopted conceptions previously foreign to it concerning angels, demons, the resurrection of the dead, and final judgment of the world—conceptions native to the Medo-Persian religion, with which the exiles had become acquainted. Through Judaism these conceptions passed over into Christianity, and overspread the Western world. In the present monograph[1] these loans from the ancient Scriptures of Zoroastrianism (the Avesta) are exhibited in full detail, together with coincidences which a cautious critic must regard as parallels rather than loans. The Zoroastrian conception of God and his attributes, as exhibited by Professor Mills, was a grand contribution to the victory of monotheism in Israel. This essay, a supplement to his large work on "Zarathushtra" (see The Outlook, October 20, 1906), presents a peculiarly interesting chapter in the study of comparative religion.

Works of Alfred, Lord Tennyson

Volume I and Volume II of the Eversley Edition of Tennyson's works,[2] which has the distinction of being annotated by the poet and edited by his son, the present Lord Tennyson, contains "The Princess," "Maud," "Enoch Arden," and "In Memoriam," with one hundred and twenty pages of notes, some of which are of very unusual value. The matter relating to "In Memoriam" is a distinct addition to our knowledge of that noble poem, and will be of great value for the future historians who deal with the spiritual and intellectual history of the last century. In the letters to his father which Lord Tennyson prints, in the reports of the poet's conversation, and his own comments on the poem, one gets a very clear insight into the processes of the poet's mind, and also a very definite idea of his attitude towards the greatest questions of life. These notes and various memoranda constitute, in effect, a confession of the poet's faith. The third volume in this series contains "The Idylls of the King," with nearly one hundred pages of notes.

The Living Way

Spiritual life is the theme of the writer,[3] a shut-in and suffering invalid—its source in Christ, and its growth and triumph in the soul. Its range and fruits in the outer world are naturally not for such a thinker to speak of, but in the range to which he is restricted he speaks with the assurance and the inspiration of a deep experience as a conscious possessor of eternal life.

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[1] Erasmus: The Scholar. By John Alfred Faulkner. (Men of the Kingdom.) Eaton & Mains, New York. $1, net.

[2] Expositions of the Holy Scripture. By Alexander Maclaren, D.D., Litt.D. (Third Series.) Acts, Vol. II. St. John, Vols. I, II, III. Second Book of Kings, from Chapter 7. Chronicles, Ezra, Nehemiah. Books of Esther, Job, Proverbs, and Ecclesiastes. A. C. Armstrong & Son, New York. $7.50, net.

[1] Avesta Eschatology: Compared with the Books of Daniel and Revelations. By Dr. Lawrence H. Mills. The Open Court Publishing Company, Chicago.

[2] The Works of Alfred, Lord Tennyson. (Eversley Edition.) In Six Volumes. Vols. I, II, and III. The Macmillan Company, New York.

[3] The Living Way. By Rev. Byron Palmer, A.M., D.D. Ashtabula, Ohio. $1.

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Letters to The Outlook

THE FLAG OF THE CHESAPEAKE

The good work of eliminating from American history the myths fabricated by patriotic logographers still goes on. The latest case in point is the story of the bloody combat in Massachusetts Bay, June 1, 1813, between the American frigate Chesapeake and the British frigate Shannon, in which the American fell a prize. Deeply mortified patriots consoled themselves for the disaster with fabulous excuses: it was an unequal combat, hopeless from the start; the American crew was mostly of landsmen, foreigners at that; they were semi-mutinous for overdue prize money; they were just out of a debauch on shore, which had left them in a drunken stupor; under such conditions "Captain Lawrence bravely faced his doom." Set afloat on the stream of tradition, this soothing story is still current, and has even found place in a text-book used in the Naval Academy at Annapolis. Professor Stevens, now occupying the chair of Naval History in the Academy, has lately in the New York Times exposed its utter falsity. For instance, less than five per cent of the Chesapeake's crew were foreigners. Her first Lieutenant, Ludlow, mortally wounded, declared "it was a gloriously fair stand-up fight." The victor was worse hurt than the vanquished. Constant working at the pumps was needed to get the Shannon to Halifax with her prize. But her fire, directed higher up, had not only crippled the Chesapeake's sailing and steering gear, but had slain or severely wounded her principal officers, so that a boarding party from the Shannon easily drove the leaderless crew below and captured the ship. It was all over in less than fifteen minutes, in which 227 men had fallen, two-thirds of them on the Chesapeake. But it was the first time that the flag of an American frigate had fallen to an enemy, and popular indignation demanded a scapegoat. As sometimes happens still, an inferior officer became the victim. Acting Third Lieutenant W. S. Cox had been stationed on the gun-deck below. Rushing up with his men to repel the boarding party, he saw Captain Lawrence desperately wounded, and did what Nelson's captain did for him in like case—carried him down the steerage ladder. Rushing back, he found the hatchway shut against him. At another hatchway he encountered an overwhelming downrush of the beaten crew, and gave up the struggle. On his way he had fired his cannon, the last shot of the Chesapeake. Yet the court martial sentenced him to be "cashiered with a perpetual incapacity to serve in the navy of the United States." This was the only honor lost in the affair, a loss shared by the Nation in an injustice like that done to the Russian admiral Nebogatoff, condemned to prison for preferring surrender to hopeless odds rather than to be sunk with all his men. The Chesapeake seems to have been what sailors call a "hoodoo" ship. She ran aground repeatedly; in 1807 she had disgracefully submitted to be forcibly searched by the British frigate Leopard; the fight with the Shannon was her first and last. Her name was given not long since to the midshipmen's training-ship, but the ill fame of it as a name of evil omen effected a change of the name two years ago to Severn. It was a witless wish that called on Mr. Astor, who had purchased her old flag for $4,250, to restore it to the country which desires to forget her. Whatever his motive in depositing it where it will nevermore float in American air, he did the proper thing.

SCRUTATOR.

THE INTERNATIONAL PEACE CONGRESS IN LONDON IN JULY

I wish to express the satisfaction and gratitude which I feel in seeing Mr. Van Norman's article on "Europe This Summer" in a recent number of The Outlook. The need which it meets in such good measure is a serious need, which many have recognized and discussed. The hundreds of thousands of Americans now visiting Europe each summer are generally ignorant of the significant social and intellectual events occurring in England, Germany, France, and elsewhere during the periods of their stay, many of which they would profit by if they did know of them. The special needs and opportunities of Americans in Europe are so numerous and so great that an American weekly of the highest character published simultaneously in London, Paris, and Berlin is already almost a necessity. I believe that the important international congresses in Europe dealing with various interests would have twice the American attendance which they do have if regular and adequate advices concerning them were kept before the great body of Americans in Europe at the time. Until we do have an American weekly in London, The Outlook will render a distinct service by making "Europe This Summer" an annual

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feature and by giving it the greatest possible completeness.

In the interest of that completeness, with reference to Mr. Van Norman's valuable article this month, let me call the attention of your readers to the International Peace Congress which meets in London on Monday, July 27, and continues during the entire week. This Congress, the seventeenth of these great International Peace Congresses, promises to be one of the largest and most important ever held; and to Americans it will be exceptionally interesting, as the proceedings will be so largely in English. Full particulars can be learned from the American Peace Society, 31 Beacon Street, Boston. There should be a very large American delegation; all who are expecting to be in London in midsummer should make a note of this important Congress. One hundred and fifty European delegates came over to the Congress in Boston in 1904; double that number of Americans should attend the London Congress in July.

In the interest of accuracy, let me say that the house in Bread Street, Cheapside, in which Milton was born three hundred years ago this year, no longer stands; it disappeared many years ago. All Hallows Church, near by, in which he was baptized, is also gone; and its tablet with the famous lines on Milton has been placed upon the walls of Bow Church, in whose parish All Hallows has been swallowed up. Not one of the many houses in which Milton lived in London now remains, but in the beautiful village of Chalfont St. Giles, in Buckinghamshire, but an hour's ride out from London, still stands the little cottage to which he retired during the Plague—and to this every lover of Milton visiting London in this third centennial year should pilgrimage. Milton's resting-place is in old St. Giles's Church, Cripplegate, only a half-hour's walk from his birthplace, and in the same parish in which he wrote "Paradise Lost." There is a fitting memorial in the church, the same church where Oliver Cromwell was married and which is rich in historical associations; and just outside the main entrance stands a fine statue of Milton, erected in 1904.

EDWIN D. MEAD.

Boston, Massachusetts.

ANIMALS AND REASON

The writer has read with interest Mr. Burroughs's "Untaught Wisdom" as well as the many communications upon the question "Do animals reason?" Possessing no scientific knowledge on any subject, but having a certain lazy interest in questions of this sort, the writer is often astonished by the conclusions reached, which seem to him out of all proportion to the premises. The ranchman who presented the fact that the ranch cow is prone to return to the slough from the mire of which it has been extricated with difficulty, as an instance in point showing that animals do not reason, ignores the horse that, having suffered by reason of getting a foot through the floor of a broken bridge, is ever after afraid of a bridge and is driven across one with some difficulty; or the elephant, which is very much afraid to trust its weight on a bridge. The cow and the horse are different animals. The round of life—the world—is different to them, and the same round of experiences affects them differently. But both are animals. Those who are familiar with animals know that the cow will find a place to mire in and get mired if there is such a place in the neighborhood, while a horse is very shy of such places.

If animals do not reason, how will the acts of "Old Sam," the bald-faced horse of the writer's father, be accounted for? "Old Sam" could not be allowed to run at large or in pasture, because he was breachy. That is, he would get over the fence. In those days the "worm" or "Virginia rail fence" was common. This fence was made by laying rails along in a zigzag line. At the corners thus formed stakes would be stuck in the ground on either side and crossed at the top of the fence. In the crotch thus formed a rail would be laid called a rider. Not to continue the description, "Old Sam" could not jump over a fence with a rider on. But he would manage in this way: he would get his head under the rider, and sway his body back and forth and his head up and down until the end of the rider would miss the stakes, when he would manage to get out from under, and one end of the rider would fall to the ground. Then "Old Sam" would calmly jump the fence. This he did not once but many times. Other things done by this "Old Sam" indicated traces of memory and adaptation of means to an end.

The writer once found himself in New York City and spent several hours in a building in or near Central Park which he thinks was called "The Metropolitan Museum of Natural History." Here he saw a series of fossils arranged to illustrate the evolution of the horse from a five-toed diminutive animal to the large-hoofed animal now known. He does not remember to have seen or read anything indicating a parallel specific evolution of the kine.

But does it not follow from the theory of evolution that traces of human reason may be found in the lower animals? The writer

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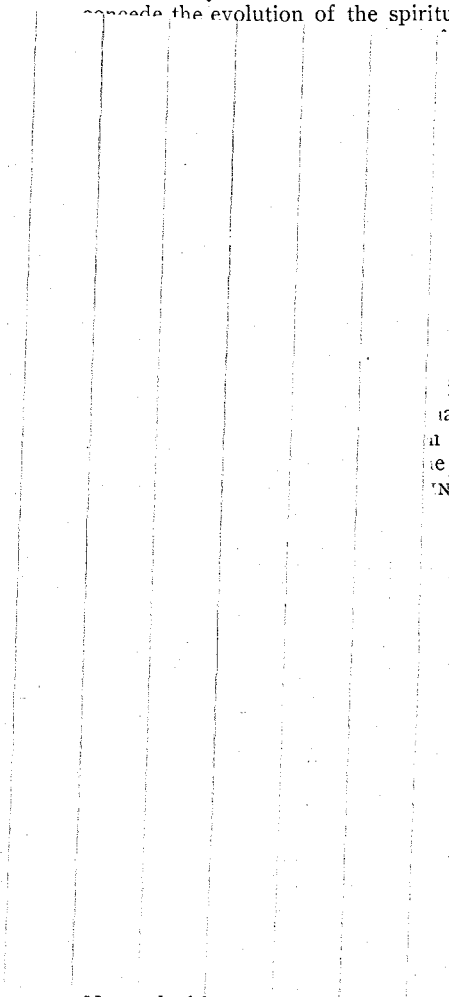
is not definitely a convert to the theory of evolution. At most, he can see traces or suggestions of a possible process called evolution. But it would seem to him that to accept the theory as many do compels the admission that there is that in the animal kingdom—the lower animal kingdom—from which reason may be evolved. Upon this theory it would seem logical that there should be here and there traces of reasoning in the lower animal kingdom in proportion to their very limited mental world. If we concede the evolution of the spiritual from



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Not only have they stopped the ...ing of plural wives here in Utah—and that they certainly have done—but their order forbidding the institution goes to Mormons everywhere in the world. And I think this is true. The men arrested and imprisoned in Switzerland and in Bavaria were *not* preaching polygamy. They were preaching Mormonism, but not that a man may take plural wives. Many people understand Mormonism and polygamy to be convertible terms. I confess that when I came here I supposed every Mormon was a polygamist. I find that there are fewer than a hundred polygamists in this city of eighty thousand, half of whom are Mormons. The record is that only five per cent of the Mormon men ever were in that relation. Polygamists are the rare exception. None here have been married in polygamy since 1890, and in these eighteen years a good many have died. The institution is passing. And it is going in the way of least cruelty and suffering, and about as certainly as anything in the world can be.

Let me put the case another way: These Mormons are as wise as most men. They know what is the edict of the Nation in the matter. They say they have cut out polygamy. Suppose they were insincere; that they meant to retain that institution. You know it could not be concealed. So do I. So do they. The genius of the age is against it. Mormons themselves, the younger generation, while not condemning the acts of their fathers, do not want it. I know plural wives who do not want their daughters to be plural wives, nor to have those daughters first wives in an establishment with sharers of a husband's care. They say—and I believe them—that if the matter were left to the Mormons, they would not permit a return to polygamy. This country is getting more and more to accept the prevailing American estimate of the marriage relation. What folly it would be for the leaders to hope they could maintain an institution concealed when every day the tendency to condemn it and revolt from it grows stronger! I think they are sincere. They gave a pretty fair and pretty conclusive proof of it when they punished Apostles Taylor and Cowley. These men had ignored the manifesto, and had taken plural wives after 1890. They were dropped from the apostleship. They were unfrocked. I cannot imagine a more severe punishment, or a more convincing evidence to Mormons that the Church would not tolerate a violation of that rule.

Three months ago the Tribune, of this city, published a sensational article declaring that the Church authorities had sent a secret letter to Mormons announcing permission to return to polygamy. There was much of the startling in the article. The substance of the article, very skillfully worded, was telegraphed to papers all over the country, and I now have here on the desk before me five clippings from as many newspapers in the East republishing to the people for whose good opinion Utah cares the astonishing statement that the hierarchy had been caught

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red-handed, and announcing the revival of the interdicted rule. That startled the country. One of the articles carries this head: "Plural Wives Again in Vogue Among the Mormons." That makes it seem already effective. And it hurts.

Here are the facts: A woman—name unknown—is said by the Tribune to have reported to that paper that she heard, in a country church of the Mormons, a letter read from the head of the Church in which was announcement of a change in service rules, and that she overheard some of the men, chatting later in the vestibule, say that they would soon be allowed to take plural wives. That was every scintilla of evidence on which the Tribune based its harmful article, on which its employees based their telegraphed correspondence to papers in the East. Men who attended the church in question brought to the Tribune the very letter that was read, but the paper persisted, the editor averring his belief that a copy had been made and the fatal paragraph omitted. Now, all this alleged deceit would be more probable in men who deceive in other things. I deal with them daily, as do other non-Mormon men here; and we find them truthful about everything else. You get in the habit of believing all a man says when you find him reliable.

That same paper, the Tribune, stated, when Mr. Ivins was made an Apostle some months ago, that he was a polygamist, and his daughter a plural wife. Mr. Ivins is not and never has been a polygamist, and his daughter is unmarried. And when Mr. Ivins went to the Tribune with the facts and a request for fair retraction, the best he got was the published statement that "Ivins says," etc., which is hardly fair.

And this by way of accounting: Mr. Kearns, owner of the Tribune, was United States Senator from Utah. The Mormons believed his elevation to that office would be a good thing, would promote the peace they so much desired. That was a mistake, because it involved a Church exercise of influence in political affairs. President Snow died and Mr. Kearns's term expired. President Smith refuses to interfere in politics. Mr. Kearns could not get the Mormons to re-elect him, and without coercion the State would not come near returning him. He declared war on the Mormons, and has been keeping it up ever since. It seems not to have greatly hurt the Mormons, for they reported at their recent April Conference the biggest attendance in the history of the Church, the best report from their field—which is the world—and a better contribution of tithes than at any time in the past. But it hurts the State.

Probably the best proof I can give you that the Mormon Church does not dictate in politics will be the fact that at the city election held here last November the anti-Mormon party cast almost as many votes as both the Republican and the Democratic parties—and those two were about equal. If the charge that both old parties are under the domination of the Church had been true, would not one or the other have predominated in the voting? Neither, probably, would have defeated the anti-Mormon party. But would a dictator in politics have kept both his arms of opposition equal, and both certain of defeat?

There was no dictation by the Mormon Church in politics.

It has been said that the Mormons will not sell their real estate. Against that assertion is the fact that sixty-five per cent of the business property of the city is in possession of non-Mormons. They sell, as do other men.

This is the point I am trying to make—and I assume it is the chief one in which you are interested—touching the Utah situation: They are putting away polygamy. There is no new polygamy. The old men who married before they had fought their case through the Supreme Court of the United States are still taking care of their families. And, by the way, they have pretty good children. I don't pretend to know how they bring up children in that relation and have good boys and girls. But they do. I wish you could know some of these polygamous families. It is a study. The girls are as clean lived as any I have ever met. They live in love at home. Of course two families in one house are rare. But they all seem united and happy. And the young men of polygamous marriages are, with only two exceptions so far as I know, excellent characters.

This is not an argument for polygamy. It is to show you one phase of the picture which surprised me. Maybe it will surprise you. I want you to believe that these Mormons are loyal citizens of the State and the Nation; that they are coming out of a condemned institution as fast as they can; that they are keeping faith with the Government; and that it is not reasonable to believe that they contemplate any departure from the pledge they have given. Nature and reason are both against it. The genius of the age, the sentiment of the Nation, are against it.

LE ROY ARMSTRONG.

Salt Lake City, Utah.

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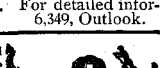
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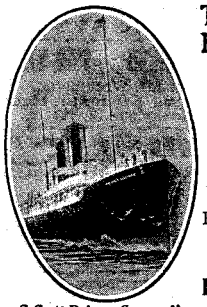

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Norway, Sweden, Denmark Who wants to join a small, select party for July and August? Object comfortable, non-expensive travel. References required. Address Select, 1,476, Outlook.

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Two vacancies only in party sailing July 3d via Mediterranean. Send for itineraries. Mrs. ED. A. ROBSON, Yonkers, N. Y.

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Ideal inexpensive vacation outings abroad in July and August. Write for illustrated announcement. Bureau of University Travel, 20 Trinity Place, Boston

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Rent for season. Blackstone Park, large furnished cottage on shore front. Impts. Charming view of Thimble Islands. F. C. Bradley, Blackstone Park, Branford, Conn.

Real Estate

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$5,000
will buy beautiful place at East Lyme, Conn. Colonial house, 16 rooms, large barn and carriage house. 10 acres land, large lawns, fine old shade trees, orchard, trout stream, 6 miles west of New London, 3 miles north of Niantic. Particulars from owner. ARTHUR B. CALKINS, New London, Conn.

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FOR SALE. Must sell to settle estate. Beautiful country home. Large, modern, 9-room Colonial house. Fine grounds, including barn, etc. 5 minutes to P. O. Finely situated. Apply to P. O. Box 66, Farmington, Conn.

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To Let, OLD COLONIAL HOUSE
15 rooms; and three cottages of 13, 11, and 10 rooms; all with modern improvements and fully furnished. Address
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Gentleman's Place of 130 Acres
Nine-room house. Large barn. Big wood lot. Pure running spring water; one of the best springs in the county. Location very healthful; on Thames River. Trolley cars pass the door. Write for folder.
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A large furnished house. Gardener with place. Ice-house filled. Address Mrs. H. A. SIMONDS, 20 West 12th St., New York.

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Ten-room shore home, **SO. NORWALK.** Large country home, **BETHEL**; furnished. SHEPARD, Bethel, Conn.

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Fully Furnished Summer Cottages
All improvements. Directly on the salt water. Boating, bathing, and fishing. For full information write
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KENNEBECK RIVER.—Island, 20 acres densely wooded. 3 miles from depot at Bath. 7-room furnished bungalow, large tent, boat, boat landing, etc. Rent $250. ARTHUR B. HOMER, Quincy, Mass.

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Moosehead Lake near KINEO, MAINE

For rent, season 1908. Fully equipped cabin, boats, etc. Write for photographs and particulars to V. L. DICKS, 202 E. 23d St., New York City.

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Desirable **furnished cottages,** large and small, to rent for the season.
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Fourteen-room furnished cottage for rent; furnace, good water, telephone, etc. Superb situation. Reasonable terms. 7,357, Outlook.

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New cottage, 7 rooms, open fires, modern plumbing, 3 minutes from Hotel. $250 season. R. KAIGHN, 3713 Chestnut St., Phila., Pa.

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Large farm in southern Maine. 3 minutes to station. Summer boarders and snowshoe parties are possible. Good business for two. Address Maine, 7,375, Outlook.

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Beautiful Summer Home and fancy stock farm, in one of Maine's most picturesque localities. Every convenience, spring water throughout house and barns, three bathrooms, sewers. Ideal for summer school or camp. Would rent entire, or house and grounds, reserving farm. House furnished.
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a most lovely place in **MAINE** for summer home. Not despoiled by portable mills. Address Maine, 5,375, care of Outlook.

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Suburbs of Boston
For rent, June 20 to Sept. 10, furnished house, ten rooms; cool, beautiful location on reservoir. Three miles out, near cars. $400. Address 5,683, Outlook.

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New house, 7 rooms, 3 covered piazzas, fireplaces; thoroughly modern; fine view; 2 acres land. 35 minutes to Worcester. A. B. CLAPP, Holden, Mass.

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Near beach and Hotel at **Menauhant (East Falmouth), Mass.** Fully furnished; piano; set tubs; toilet; two bath houses. Price $300 for season.
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Summer cottages to lease for the season, $250, $275, and $400. Beautiful bathing beach, views of the ocean and country. Best of water supply and sanitary arrangements; bathroom in each. Photos and full information on application to E. A. Keith, 167 No. Mantello St., Brockton, Mass.

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Facing ocean. Convenient to bathing beach and best hotels. Furnished cottage, ten rooms, bath and toilets, laundry. Large attic and basement.
Mrs. GEO. O. WALES, Braintree, Mass.

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Cottage, 12 rooms, fireplace; $250; ocean front, fine water view.
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Remodeled Farmhouse

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FOR SALE, colonial house, renovated, newly furnished, fireplaces, brick oven, old fashioned well sweep, 6 acres; five minutes to Hampton Beach. 10 Tremont St., Room 60, Boston, Mass.

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Furnished house of eleven rooms, stable and carriage house, between 2 and 3 acres of lawn, tennis and croquet grounds, Mount Garfield water. Perfect sanitation. Four minutes' walk from churches, stores, and post office. Good view of the mountains. Apply to Rev. F. G. Chutter, Littleton, N. H.

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Only 80 miles from Boston, 160 acres, valuable timber lot, income from fruit and hay will pay running expenses; thrown on the market at the low price of $1,175 to settle estate quickly. For picture of the convenient, modernized buildings and beautiful lake see page 9 of "Strout's New Hampshire Farms," a book of real bargains, on the lakes and among the hills. Copy free. Special circular of Maine coast property on request. E. A. Strout Co., 294 Washington St., Boston, Mass.

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For rent—Beautifully furnished cottage at

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House is on the ocean front, has large living room, dining room, den, billiard room, five bedrooms and baths. Apply
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Furnished house at **Montclair, N. J.,** corner of Orange Road and Plymouth St., new, 10 rooms and 2 baths; private garage. Write to P. C. STUART, at above address.

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Exceptionally Desirable Building Lot

Location, surroundings, convenience of access, and outlook unsurpassed. Frontage 116 feet, depth 200 feet. Address
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NEW YORK

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"Neighborleigh Cottage." To rent, furnished. Spring, cellar, ice, sand beach, pine grove, boat.
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ADIRONDACK CAMP
Long Lake, Hamilton Co., N. Y.

1,000 acres. 1¼ miles shore front. One log cabin, natural finish, with stone fireplace. Four open camps with fireplaces, separate dining room and kitchen. Guide house, one double platform tent, and one single platform tent. Ice house with refrigerator room. Fine spring water piped to camp. Boat-house with 25 foot gasoline launch, canoes, and fishing boats. For further particulars and pictures, address Lock Box D, Branford, Conn.

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ST. REGIS LAKES on THE SARANACS LAKE PLACID
GEO. V. W. DURYEE
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For rent, very desirable cottage, boathouse, and stable. Also camp with stable, boathouse, etc. **In the ADIRONDACKS** near the famous Saranac Inn. Not at Saranac, or Saranac Lake, but situated on Upper Saranac Lake, sixteen miles away. Never has been occupied by tubercular patients. All modern improvements. 6,819, Outlook.

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A splendid cottage finished for winter use; beautiful hardwood floors; fine water; sewer connections; boat house and two acres of virgin forest. All complete $4,000. Address E. C. RIDER, Malone, N. Y.

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If you want a cottage, a camp, a building site, or forest lands, near Paul Smith's, Saranac Lake, or Lake Placid, apply to WILLIAM F. ROBERTS at Saranac Lake, N. Y.

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House of 13 rooms, all improvements, 1 acre, stable, fine shade trees, garden, 4 minutes' walk from station.

CORNELIUS B. FISH & SON, INC.,
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Eight rooms, furnished, all conveniences; fireplace; two rowboats; west shore; fine bathing beach; frequent boat service; ¾ hour from Cornell University. WM. HAZLITT SMITH, 10 Savings Bank Bldg., Ithaca, N. Y.

Very attractive, bungalow style, **Cottage For Rent at** **CAZENOVIA, N. Y.**

Double parlors, dining-room, necessary servants' quarters, six family sleeping-rooms, two bathrooms. Also suite of five rooms with board. Lessee going to Europe, will sub-let very cheap. Write
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FOR RENT for summer, furnished house, 7 rooms and bath; large shaded lawn.

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Near New York University. Inquire S. J. TAYLOR, 2442 Jerome Ave. Telephone.

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Keene Valley, Essex Co., N. Y.

THE MASON YOUNG HOUSE

Completely furnished. A large 3-story house, 11 bedrooms; in beautiful condition; modern plumbing. Rent $600 per season. Apply W. M. Smith, 29 W. 54th St., N. Y. City.

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Post Road, near station, furnished new house, fifteen rooms, three bathrooms, from June 15 to Sept. 15. $1,000. Rye Seminary.

Lake Champlain Furnished cottages; modern conveniences; fine view. Beach, dock, boathouse. W. R. CAREY, Westport, N. Y.

Real Estate

NEW YORK

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To rent, a delightful summer cottage facing the ocean. About three minutes' walk from bathing beach. Six bedrooms, large living room and dining room; broad piazzas; pure spring water. Terms $400 for season. Mrs. M. H. HAPGOOD, 101 Kenyon St., Hartford, Ct.

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WANTED BY FAMILY THREE ADULTS, COTTAGE, commuting distance New York, to be occupied and cared for in owner's absence at a nominal or low rent. Address
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Unusual opportunity to lease a large double studio, eight rooms and bath, in **National Arts Club Studio Bldg.** Decorated; attractive surroundings; club restaurant and privileges. Rental, $2,000 a year. Address Mrs. D. LYON, 15 Gramercy Park.

TO RENT for months of June, July, August, furnished apartment of seven light rooms, situated in the nineties near Riverside Drive. References exchanged. 1,932, Outlook.

ATTRACTIVELY FURNISHED six-room and bath **apartment.** Sublet for summer. All modern improvements. Near parks, Columbia University and Subway. Moderate. J. L. M., 411 West 115th St.

Attractive small furnished apartment to sublet June to October, $35; 3 rooms, kitchen and bath, all light. **PARK AVE., below 70th St.** Elevator. Address C. N., Room 603, 156 Fifth Ave., N. Y. City.

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YOUNG professional man, widower, would like to make home with refined family, part time for himself and whole time for little girl 7 years. 9,215, Outlook.

PRIVATE elderly ladies' and semi-invalids' home. 232A Putnam Ave., Brooklyn.

WANTED—Good country home for boy seven years old. Payments assured. 9,246, Outlook.

NEAR the Hudson, 3 rooms, board, singly or together, June 1 to October 1. City references required. "R," 223 West 106th St., New York City.

AN invalid gentleman can find board in country home of male nurse; every comfort and attendance. Reasonable. 9,251, Outlook.

SUMMER boarders will find pure air, pure water, pure milk, fresh eggs, at the Hermitage. Luther Hastings, Stamford, N. Y.

VERY desirable, second floor room, all conveniences, exceptional table, summer rates; references. Call or address 154 West 73d St., N. Y. City.

MISS Mead, 146 E. 36th St., New York City. Desirable rooms, private baths, etc. Excellent table and attendance. Accessible location. Refined patronage. References.

OFFERED for July and August, good board and two comfortable cottage rooms; hill town twenty-five miles from Boston; car lines; references exchanged. Miss Nellie A. Grout, Hopkinton, Mass.

PLEASANT rooms with first-class board. Transient or permanent. Townsend, 1343 Girard St., N. W., Washington, D. C.

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DOMESTIC SCIENCE; correspondence courses; booklet free. American School Home Economics, Chicago.

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A splendid lunch room for sale in Pittsfield, Mass. Good reason for selling. No agents. Deal with owner. Address 9,192, Outlook.

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CHILDREN from eight to sixteen. Home and outing or school, in the mountains. Superior to camping. Miss Gallaher, Ebensburg, Pennsylvania.

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TWELVE offices serving 25,000 leading firms, executive, clerical and sales positions open. Salaries $700 to $5,000. Write for "Brain Brokers," Hapgoods, 305-307 Broadway, New York.

INCREASE your earning power by learning to write advertisements. Facts sent free. Page-Davis Co., Dept. 32, 90 Wabash Ave., Chicago.

Companions and Domestic Helpers

WANTED—A well trained woman, accustomed to intelligent administration of a school or college dormitory. Address, stating age and experience and giving references, 9,149, Outlook.

FAMILIES, institutions, schools, and hotels in need of housekeepers, matrons, mother's helpers, companions, etc., address Miss Richards, 46 Olive St., Providence, R. I.

YOUNG lady of refinement and education as housekeeper in a small family and to care for a boy of eight years, in suburb of Philadelphia. Only those in or near Philadelphia need apply. References exchanged. 9,254, Outlook.

MOTHER'S helper. Wanted, refined, loving, Christian, experienced with children six months to two years old, as mother's helper for two children. Please state experience, age, references, remuneration asked. Mrs. M., 19 Dudley Place, Yonkers, N. Y.

PASADENA Hospital, Pasadena, Calif., offers a post-graduate course of three months in surgical, medical, and obstetrical departments, to nurses desirous of this training. Write Superintendent for information.

PASTRY and bread cook for select boarding-house, Maine coast. Also a meat cook. State reference and wages asked. 9,229, Outlook.

WANTED—Lady as mother's assistant. Household with one servant. Village 30 miles from New York. Home in exchange for services. 9,255, Outlook.

WANTED—Mother and daughter as cook and nursery maid. Give references. Locality Eastern Pennsylvania. 9,194, Outlook.

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TEACHER IN TRAINING in a private oral school for the deaf. Young lady of 18 to 25 years of age, high school graduate, resident in New York or immediate vicinity, will be trained in this special work. Some knowledge of kindergartening an advantage. Salary while learning. Next term begins Oct. 6th. 9,189, Outlook.

TEACHER WANTED. — Single man, young, thoroughly trained in modern Normal School methods, to conduct a Normal School for Zulu young men and women, in Natal, South Africa. Three year appointment, traveling expenses both ways and salary. Must be earnest Christian. Apply with credentials to Home Department, American Board, 14 Beacon St., Boston.

WANTED—Housekeeper, $75 (Sanitarium). Governess-companion, $80. Supervising nurse (graduate). Teachers languages, art. Other positions. The Hopkins Educational Agency, 1 Union Square.

WANTED—Competent teachers for desirable grade positions. Begin September. Send for Bulletin 15. Albany Teachers' Agency, Albany, N. Y.

WANTED—Experienced nursery governess or nurse for two little girls, aged two and four years, in Englewood, New Jersey. Kindergartner preferred. 9,070, Outlook.

WANTED—Grade teachers (State Normal graduates), science teachers (college or university graduates), and commercial teachers. California Teachers' Agency, Stimson Block, Los Angeles; Kamm Bldg., San Francisco.

SITUATIONS WANTED

Business Situations

REFINED French dressmaker in New York wishes employment for summer or permanent in private family or business concern. 9,207, Outlook.

COLUMBIA University graduate student, young woman, desires stenographic work during vacation, beginning June 1st to 15th. Experienced, rapid, accurate. Standard machines. Best references. English specialist. 9,222, Outlook.

Companions and Domestic Helpers

TRAVELING companion abroad, interpreter in Scandinavian languages and German, by college graduate. Tutoring if desired. Mr. Hanson, 163 Huntington Ave., Boston.

COLLEGE STUDENT desires position as companion during summer. 9,191, Outlook.

CULTIVATED NewYork woman as companion for summer. Experienced traveler. 9,212. Outlook.

WANTED—Position by young woman of culture and refinement as companion, mother's helper, or to teach dancing. Cheerful, 9,195, Outlook.

EXPERIENCED young woman of cultivation desires position as housekeeper next October. Best references. 9,209, Outlook.

GRADUATE nurse, speaking German fluently, with long successful private practice, desires position as resident nurse in boarding school (either sex). 9,208, Outlook.

TRAINED nurse wishes to take patient or children abroad. Good sailor. 9,214, Outlook.

COLLEGE graduate, prominent teacher in girls' school, who has traveled abroad, will chaperon small European party for expenses. 9,206, Outlook.

REFINED young woman of experience desires position as supervising housekeeper or companion. Good reader. References exchanged. 9,204, Outlook.

REFINED young woman as companion or mother's helper. Will travel. References. 9,230, Outlook.

YOUNG woman wishes position as matron, South or West. Five years New York City institution and hospital references. 9,231 Outlook.

LADY of culture wishes position as housekeeper or chaperon. 9,241, Outlook.

EXPERIENCED housekeeper with references for manager wishes position. 9,244, Outlook.

WANTED by woman of experience, gentleness, and tactfulness, position as nurse, mother's help, or companion to one or two young children. Can assume entire charge. Address at once. References. Mrs. G. W. Fountain, 182 Central St., Springfield, Mass.

WANTED, next autumn, by a widow, position as matron or house mother in educational institution. Give particulars as to requirements. Reference exchanged. Rose, Box 489, Bridgeport, Conn.

SITUATIONS WANTED

Companions and Domestic Helpers

GRADUATE nurse desires position companion, chaperon. Experienced traveler. No objection Christian Science family. Reference. 9,249, Outlook.

DOMESTIC science graduate desires position as institutional housekeeper or dietitian; experienced. 9,226, Outlook.

GRADUATE nurse desires hospital, resident, or traveling position, or as companion for summer. New England preferred. Can furnish highest testimonials. 9,225, Outlook.

GRADUATE nurse having traveled extensively desires any position of trust in family. BEST of references. 9,068, Outlook.

WANTED—By a gentlewoman, position as a secretary or companion through July and August. Good references. 9,234, Outlook.

TRAINED nurse desires position with invalid, or in doctor's office. 9,253, Outlook.

ENGLISH gentlewoman, speaking French, experienced traveler, good sailor, highly recommended and well qualified, desires engagement, now, as companion, chaperon, or governess, to go to Europe. Alpha, 9,258, Outlook.

GRADUATE nurse would like position in summer camp. 9,199, Outlook.

YOUNG lady desires position as lady's companion; will travel or live in country. Highest European and American references. 9,257, Outlook.

A lady of 27, fully equipped by birth and education, wishes position as social secretary. Will travel. Highest Boston references. 9,197, Outlook.

WANTED—Position by experienced person as nurse or companion to invalid. Country or city. Highest references. 9,259, Outlook.

SITUATION for summer by healthy, well-educated young lady as traveling companion or secretary. Agreeable surroundings rather than salary considered. References. 9,218, Outlook.

A lady, refined and educated, understanding thorough housekeeping, desires position as matron in boys' or girls' select school. Address 9,262, Outlook.

SMITH Senior, 25, expert stenographer, speaks French and German, fond of children, good sewer, would go abroad for summer in any useful capacity. References exchanged. 9,251, Outlook.

WANTED, position as companion for an elderly lady, or attendant to semi-invalid. References exchanged. 9,263, Outlook.

Teachers and Governesses

EXPERT TUTORING by highly trained visiting or resident tutors. School with 10 years' successful record in college preparation. Native language teachers. A. von W. Leslie, A.M., 537 Fifth Ave., N. Y.

GOVERNESS, experienced teacher, specialty of work with children from six to twelve years of age, in touch with work in private schools, prepares boys for college preparatory schools, interests children in nature study, outdoor life and sports. Open to immediate or later engagement, temporary or permanent, visiting or resident. Experienced chaperon, accustomed to European travel. Boston and New York references. 9,237, Outlook.

TEACHER would take child to farm in Poconos for summer and give mother's care. Experienced. Klare, 538 W. 124th St., N. Y.

TWO teachers desire work during summer, as governess, traveling companion, coaching scholars in all branches; music and languages; best references from former summer position. 9,211, Outlook.

COLLEGE graduate (speaks French) desires summer position as tutor, governess, companion. Excellent references. 9,210, Outlook.

KINDERGARTNER of experience wishes position as visiting or resident governess for summer. 9,213, Outlook.

VASSAR graduate. Address Newton, Mass. See advertisement under Travel heading.

YOUNG woman, college education and refinement, will tutor in family during summer for expenses. Best references. 9,232, Outlook.

NORTH German governess, English, French, music, desires position. Best references. 9,239, Outlook.

FRENCH teacher (diplômée) in select New York school desires exchange teaching for home. Highest references. 9,240, Outlook.

LADY experienced in tutoring, traveling, wishes position as tutor, governess, companion, four months, June-September. References exchanged. Can be seen in New York City. 9,247, Outlook.

SITUATIONS WANTED

Teachers and Governesses

EXPERIENCED young woman would like position as companion, governess, or nursery governess. Country preferred. Can teach French and German. References. 9,233, Outlook.

LADY wishes position for her German governess. Highly recommend. French, elementary English, care children. Apply letter, or between 1-2 at 120 East 37th St.

PARENTS and GUARDIANS.—An experienced kindergartner and governess desires to take charge of two or three children for the summer in her pleasant village home. 9,245, Outlook.

YALE graduate, 1908, desires summer work as tutor. Experienced. 9,227, Outlook.

GERMAN teacher wishes summer position as governess. English branches, piano. 9,223, Outlook.

PRIMARY teacher as governess or companion. Excellent references. 9,198, Outlook.

POSITION to teach painting and drawing desired by lady who has had advantage of foreign study. Address Teacher, Station F, Washington, D. C.

YOUNG lady, experienced teacher of backward children, wishes child to accompany her to Nova Scotia for the summer. 9,201, Outlook.

YOUNG French lady teacher speaking German, Italian, English, desires engagement. 9,203, Outlook.

WANTED—By refined young lady of experience, position as child's companion or nursery governess. References exchanged. Address 67 Kirkland St., Cambridge, Mass.

COLLEGE man, with experience as tutor, at present principal of grammar school, desires to become tutor in high school subjects. References. 9,202, Outlook.

UNIVERSITY instructor desires tutoring in the sciences. Address 9,127, Outlook.

YOUNG lady, Bachelor of Music, would like position as teacher or governess in music and English branches. 9,128, Outlook.

UNIVERSITY graduate, experienced tutor, secretary, stenographer, desires summer position. References. 9,139, Outlook.

YOUNG German woman, teacher, wants summer position. French and English. 9,165, Outlook.

TUTOR, companion, or secretary in exchange for summer expenses. 9,164, Outlook.

WANTED, a position as nursery governess by well educated English lady. Best references from English nobility, Canada, or United States. Thorough English, fluent French and German, Latin, music, needlework. Address 98 Manning Ave., Toronto, Canada.

DOMESTIC economy student wishes position as teacher to begin with autumn term. Any location. Cooking, sewing, sciences. 9,066, Outlook.

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WOMEN'S GOODS

LINEN laces from four cents a yard. Write for samples, stating requirements. The Irish Linen Company, The Importers, Davenport, Iowa.

MISCELLANEOUS

WILL pay cash for second-hand Steinway or Chickering. State price, age, and manufacturer's number. 9,256, Outlook.

WOMEN—Make money at home honestly. Full plans ten cents. Thomas Edwards, 302 E. 44th St., New York.

LIBERAL commission given to party who will take art and fancy work suitable for card prizes on sale at gift shop or hotels at summer resorts. References. 9,216, Outlook.

GENEALOGY. Family histories compiled. Any State. H. Brainard, 505 West 112th St., New York.

SCHOOL for TRAINED ATTENDANTS. 45 Centre Street, Orange, New Jersey. Superintendent, Miss Lowrie. Six months' course. Fee $100, including tuition, board, lodging, uniforms, and books. For further information apply to school.

ORIGINAL plays, entertainments for club, church, school, home. K. McDowell Rice, Worthington, Mass.

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